The Pastor

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The Pastor

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THE COVER: The Second Assembly of the World Council of Churches will meet August 15-31 on the Northwestern University campus, Evanston, Ill. Main sessions will be held in McGaw Memorial Hall, and smaller groups will meet in Scott Hall. Photos courtesy of the Publicity Bureau of Northwestern University.

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EDITORIAL

Integration and the Church

IN THE long struggle for human justice the Supreme Court decision on segregation in public education will stand out as a momentous one. With one stroke enforced segregation is declared unconstitutional. The actual end of racial segregation in the schools will come more slowly.

The church, along with other social institutions, now stands at a threshold. It must make new decisions as America enters a new period of racial integration. The church can work for it, or can wait for it, or can fight it. One of these three basic courses must be chosen, both on the national or denominational level and in local communities. What shall it be?

The ruling of the Supreme Court was to be expected. Few of those who commented early expressed great surprise, although there was much disappointment and some bitterness. Of great significance is the fact that the Supreme Court decided unanimously. In this respect the ruling was like other recent decisions involving racial issues. The primary issue in these cases has been the status of the Negro in the American social order, and in the new era launched with World War II Negroes have won unanimous decisions against the all-white primary, against restrictive covenants forbidding the sale of property to them, against segregation in public carriers in interstate commerce, and against segregated state university graduate schools.

Actually the Supreme Court decision represents a high point in an era of progress in human relations. It is a significant milestone along the road to free racial association and greater human justice. However, firmly imbedded prejudices and practices in race relations call for wise planning and much patience if enforced segregation in the schools is to be brought to an end without violence. There are serious problems ahead, especially in states like Mississippi, Georgia, and South Carolina where the proportion of blacks to whites is greatest. The constitutional issue involved was probably not difficult to decide. The hard task will be implementation of the decrees as to how and when school segregation is to be ended. Attorneys for both sides will discuss possible ways and means to do this before the high court in the fall.

Integregation difficulties will vary widely. The factors of geography population ratio, and cultural patterns make any single formula or blueprint impracticable. Obviously, the problems of transition will be most acute in the South, where goodwill and good intentions must be the basis of any action. Help and understanding will be required in the rest of the country.

The Supreme Court ruling presents new opportunities for the Christian Church. The immediate task is to help prejudiced individuals see that the walls of segregation as a legal institution are surely crumbling. The transition period lying ahead—which may be lengthened or shortened partly by the attitude of the church—presents a ripe period for making a witness to the relevance of the Christian gospel to this issue. It ought to be declared firmly that there is no moral justification for forced separation of racial groups. The fact that the Christian gospel does not support such segregation must be proclaimed with certainty.

Limited technically for the present to lower public education in certain states, the Supreme Court decision will ultimately affect private as well as public education all the way up through the graduate level. The impact of the historic ruling will also be felt in other areas where racial segregation is involved. Even abroad the decision will have significant implications. Americans who travel in Asia and Africa report that the first thing people of color ask about the United States is the racial situation. They have been given many false ideas that are difficult to overcome. But the Supreme Court decision will help increase their good will toward America—unless there is violence in the wake of it.

In bringing to bear its influence in making the transition orderly and just, the church might start with racial policies and practices in its own house, in local congregations, in church related schools and other institutions. Then it behooves churchmen to bring to bear upon the responsible leaders in every community a powerful witness for the Christian way in race relations. Segregation will no doubt become an issue for the 1956 General Conference. It is to be hoped that progress can be made in racial integration in The Methodist Church. There is now a new compulsion to slough off any wait-and-see rationalizations and for the church to assume a greater role of leadership.

The problems of integration that lie ahead are great, but so are the opportunities. We trust that churches everywhere will choose the course of working for racial integration as decreed by the Supreme Court and not against it.

slants on the religious

Escapist Preaching

DELEGATES and visitors to a recent Middle Atlantic Conference of Congregational Christian Churches heard Joseph H. Stein make a timely attack on preaching that provides "escape from the world into peace of mind, while society goes unsaved."

He declared, according to Religious News Service, that "this view of escapism is weakening the impact of our churches."

Some congregations, he stated, "prefer to feel good rather than to be good, and there are pulpits that find it more appealing to soften sins into complexes and redemption into relaxation."

The easy-does-it gospel seems to have wide popularity these days. This is a real hazard of preaching. Without an awareness of this danger, any prophetic utterance will be stifled.

Church and State

MRS. AGNES E. MEYER, nationally known civic leader who is remembered for her tangle last year with the chairman of the Un-American Activities Committee, delivered recently the thirty-second Ware lecture before the American Unitarian Association. She declared that Christianity must rise above the limitations of orthodoxy—just as the free world must rise above nationalism—if civilization is not to be wrecked.

She was critical of the resolution to insert "under God" in the pledge of allegiance to the American flag. She also expressed opposition to the proposed constitutional amendment which would declare that the United States of America "devoutly recognizes the authority in law of Jesus Christ, Saviour and Ruler of nations."

Jewish and Protestant leaders have joined her in this criticism. In May the *Christian Century* editorialized strongly against the constitutional amendment proposal.

The traditional separation of church and state in this country is the issue involved in both proposals. A constitutional amendment declaring the authority of the laws of Jesus Christ would, it seems to us, violate this principle. It could lead to conditions under which the Christian religion would be favored by the government above others, resulting in persecution of minority religious groups.

As to adding "under God" to the pledge of allegiance, we would favor that. Here it is a question of recognizing God, or no God. Recognizing the Divine Power does not favor one religion over another—unless you consider atheism a religion. The prime example in our time of a nation without God is Russia under Communist domination.

Interchange of Preachers

THIS year, for the first time since World War II, visiting British clergymen involved in the annual summer exchange with preachers of the United States will travel as far West as California. This interchange of preachers is under a co-operative plan of the British Council of Churches and the National Council of Churches of Christ in the United States of America. The project, which enters its twenty-eighth year, provides opportunities for representative preachers from each country to preach from many different pulpits in the other country.

(For the past few years the World Methodist Council has sponsored such an exchange of American and British preachers. See "Salute British Methodism," by Laird V. Loveland in THE PASTOR, January, 1954, page 3).

In the 1954 program, ten American and ten British preachers will participate. Among them are three Methodists: H. R. Brennan, St. Mark's Methodist Church, Rockville Centre, New York; Gerald Knoff, Executive Secretary of the National Council of Churches' Division of Christian Education; and Lloyd H. Rising, First Methodist Church, Pittsburgh, Kansas. The British group this year will interrupt their schedules to attend the World Council of Churches Assembly in Evanston, August 15-31.

The program is administered by Robbins W. Barstow, Executive Director, Department of Ecumenical Relations, 257 Fourth Avenue, New York 10, New York.

The Bryson Bill

REPRESENTATIVES of The Methodist Church were on the firing line during recent hearings on the Bryson bill (H. R. 1227), which would ban alcoholic beverage advertising from interstate commerce. Among them were Bishop Wilbur E. Hammaker, President of the National Temperance and Prohibition Council; Carradine R. Hooton, Secretary of the Methodist Board of Temperance and Richard Thompson, President of the National Methodist Youth Fellowship. Others filed statements for the House Committee on Interstate and Foreign Commerce which conducted the hearings.

It was brought out that brewers and distillers are spending two hundred and fifty million dollars a year in advertising alone. This reminds us of one fact that is always appalling: The money spent annually for liquor far exceeds the total amount spent in this country for education.

Interracial Churches Urged

THE Baltimore Conference of The Methodist Church took action at its recent session aimed at "integration of the races in the Methodist churches of Maryland, the District of Columbia, and parts of West Virginia and Pennsylvania," according to a Religious News Service release.

Ministerial and lay members of the conference, representing 546 local churches, asked that these churches study possibilities of becoming interracial "whenever favorable opportunities present themselves."

The Baltimore Conference favored admission of Negroes to its three conference-supported institutions, complying with the spirit of the recent Supreme Court decision to end segregation in public education.

Other Methodist groups that have so far gone on record as supporting the ruling of the Supreme Court and racial integration in the schools include the Holston, Genesee, North Texas, and Southwest Texas annual conferences. None, so far as we know has opposed the intent of the decision.

Letter from a British Pastor

By JOHN BISHOP

AT the annual Assembly of the Free Church Federal Council held at Worthing, a south coast holiday resort, E. Benson Perkins was elected moderator for the ensuing year. This position is gradually winning a place in the national eye comparable with that of the Archbishops of Canterbury and York.

The main Free Church denominations take it in turn to nominate a minister for the post of moderator. Howard Watkins Jones, the principal of Headingley College, Leeds, had been designated, and then, on his lamented death, Benson Perkins. A warm tribute to the personal qualities and achievements of the new moderator appears in the Free Church *Chronicle.*

It speaks of his amazing lucidity in presenting the gospel, his great flare for statistics (he holds the Fellowship of the Royal Statistical Society for his work on the gambling evil) and his tirelessness.

His interest in the World Church has persisted throughout his ministry. Since the Life and Work Conference at Stockholm in 1924, few assemblies at an international level concerned for Christianity in action have been without him. The close links now existing between British Methodism and Methodism on the Continent are of his forging. He is also Secretary of the World Methodist Council for its Great Britain section.

The moderator's inaugural address on "Christian Duties in This New Age" showed the statesmanship which one has come to associate with him, and offered a way to challenge the claim made in a recent speech in New York by Father Joseph Christie that "Protestantism is dying in ideas." His purpose was to remind members of the Free Churches of their immediate duties amid the new conditions of our life and in face of world problems, and led up to a telling quotation from an old saint he knew who said "a man needs to run at full speed to keep up with God."

Lastly Perkins dealt with the problem of personal living within this new social environment. "Recent years have seen a tendency to ignore conflict between the spirit of God and the spirit of the world. Dr. Niemöller may have been guilty of some exaggeration when he declared to a youth conference a year ago, 'The normal state of the Church is persecution and a Church which is not persecuted must ask itself whether it is a Church at all.' He was, however, emphasizing an essential truth."

We have reached, said the moderator, a stage of development which requires that we banish the pursuit of gain as a dominant and decisive force in the community, whether in the form of profits or wages; while a willingness among Christians to sacrifice to meet the hunger of millions in Asia and Africa might illustrate this and represent constructive work for world peace.

It could hardly be expected that any responsible Christian gathering could avoid some reference to the Greater London Crusade conducted by Billy Graham in the Harringay Arena. The Free Church Council expressed the hope that as a result of the crusade many would accept the gospel invitation and assured the missioner and members of the team of its prayers for the Divine Blessing on their efforts.

The problem that confronts Methodism in considering this crusade is that here we have a most effective and sincere evangelist, supported by every device modern high-pressure methods of publicity can give, preaching a gospel of nineteenth-century revivalist theology, based on crude biblical literalism. This is the reason why, with real regret, some of the foremost leaders of our own and other churches could not place themselves wholeheartedly behind a venture the ultimate aim of which was the same as that to which they had devoted their whole lives and ministries.

But when all this is said, the fact remains that some three or four hundred people made a public profession of their faith in Christ each night of the crusade. There were over two thousand counselors who had a seven weeks' course of training who cared for the follow-up of the converts. An attempt was made to link every inquirer with some church.

Leslie Weatherhead went to hear Billy Graham and in an article giving his impressions he said: "I can only give my witness that I believe this man is of God. The arena seats about eleven thousand. The other night about three thousand could not get in. I wish I could do that sort of thing and bear that kind of witness. I am not going to be critical because somebody else can do what we have failed to do. I am going to pray for him and his converts and I invite you to do the same and let it be a challenge to us that our Christianity counts for something in the lives of other people." [See "Slants on the Religious," by Ralph Stoody, THE PASTOR, May, p. 1, on Leslie D. Weatherhead.—Ed.]

Epworth Rectory, the place which was so full of precious memories for the Wesleys, is to be sold by the Lincoln Diocesan Board of Dilapidations as being too old and too costly to maintain. In the Methodist press there have been suggestions that it might be acquired by the World Methodist Church and maintained as a place of pilgrimage for Methodists from home and overseas. The rectory might be adapted as a place for conferences and retreats.

The following statement was recently issued by the president of the Conference, Donald O. Soper, on the hydrogen bomb: "I believe we are approaching in this atomic experiment a point of no return. Responsible statesmen must take this new and terrible fact into immediate and serious consideration. I wish, above all, that the Christian Church could find a united voice at this critical moment in human history. . . . I appeal to Christians everywhere to demand of their governments that, whatever the cost and whatever the dangers, such weapons should be entirely outlawed."

(This writer is pastor of the Methodist Church, Stockport, Cheshire, England.)

Christian Hope of Unity

By GEORGIA HARKNESS

The basic cause of disunity among Christians today is not in creed, but in the nature of the church, writes the professor of Applied Theology, Pacific School of Religion, Berkeley, Calif. She suggests four things local churches can do to promote objectives of the Faith and Order movement for Christian unity.

THE THEME to be discussed by Section One of the Evanston Assembly—the Faith and Order section—is "Our Oneness in Christ and Our Disunity as Churches." This topic epitomizes our supreme hope and what at times seems our grounds of despair in the ecumenical movement.

We shall not in this article say a great deal about the eschatological aspects of the Christian hope. That there is an eschatological unity in Christ in the sense that it is God's design that men should spiritually be "one in Christ Jesus" is certain. That there can be no complete fulfilment of the goals of the Kingdom until this spiritual unity is present within the Body of Christ is hardly open to question.

While no human mind can read the future, it would be utopian—not in a "social gospel" but in a more inclusive sense—to expect that this spiritual unity in Christ will ever be fully manifest with no stain of sin or mark of cleavage within our earthly history. But while this expectation would be utopian, it would be defeatist to assume that the unity already existing may not be greatly increased.

It would, furthermore, be a surrender of our basic faith in the ultimate triumph of God to suppose that when "the kingdom of the world has become the kingdom of our Lord and of his Christ," the fellowship of Christ's followers would still be rent asunder by divisions.

In the sense that the total ecumenical movement is grounded in the hope that our unity in Christ can be made increasingly manifest and our divisions correspondingly lessened, anything that can be said about Faith and Order has an eschatological base.

Most of us who have a concern for the movement recognized this, and called it a spiritual vision of God's ultimate triumph, long before the term "eschatological" began to be bandied about as much as it had been in recent discussion. It may help us get the right Christian foundation to say this at the start, and then say no more about eschatology throughout this article.

What the Faith and Order movement is most concerned with—though this concern rests back as just noted on foundations beyond itself—is how the visible, existing denominations can draw more closely together. It was this concern which brought the movement into being; it was this which actuated the Lausanne, Edinburgh, and Lund Conferences; it is this which prompts a half-hopeful, half-despairing and, for the most part, a repentant but probably an unyielding mood in the study of "our oneness in Christ and our disunity as churches."

Other aspects of the work of the World Council center in study, evangelism, and various forms of social outreach which presuppose Christian co-operation for their effectiveness, but which do not ask for any modification in the existing denominational structure. Faith and Order asks for such a modification at least to the degree of posing as its basic question, "If not, why not?"

This is not to say that the Faith and Order stream of World Council activities is conducting what has whimsically been called a "marriage mart" among the churches. The practical exigencies of organic union, the devising of schemes and plans, the settlement of questions of property, allocation of boards and other such matters as had to be worked out before and during the Methodist Uniting Conference of 1939, lie outside its scope.

Indeed, until recently it has been singularly oblivious to "nontheological factors" which cause division among the churches, and it was clearly a factor of this type rather than a difference in theology which kept the two main bodies of Methodism divided for nearly one hundred years.

The Faith and Order movement explores the grounds of agreement and difference in the theology and polity of the churches. Since these converge at the crucial point of the authority of the minister to administer the sacraments, it has been necessary to give special attention to mutual recognition of orders and to the possibilities of intercommunion.

The three main themes of the Lund Conference of 1952 on Faith and Order were "The Nature of the Church," "Intercommunion," and "Ways of Worship." Of the three, the first is by far the most basic—as is evidenced by the fact that when about three-fifths of the delegates asked to be in this section, three groups were formed to study it with one each for the other two.

What will be attempted in the remainder of this article is a résumé of why the nature of the Church is so crucial, what issues stem from it, and what forward steps are possible amid our differences.

In popular speech, differences in creed are often equated with differences in denomination. As a matter of fact, however, there are far greater agreements than differences in creed among Christians. There are great differences in theological outlook be-

tween biblical literalists and those who accept an historical approach to the Bible, but with a few exceptions such as the Missouri Synod Lutherans at one end and the Unitarians at the other, these differences for the most part cut across denominations.

This is why it is possible to have interdenominational seminaries, read with profit the books of theologians of other denominations, and make a common approach to our understanding of the Christian faith. Even conservatives, liberals, and neo-orthodox have more in common than is sometimes recognized in the heat of argument.

One of my own "most unforgettable experiences" was serving at the Madras Conference of 1938 on the drafting committee of the section on "The Faith By Which the Church Lives," and seeing the draft surprisingly take shape in a form that was profoundly true and at the same time acceptable to virtually every member of that disparate but deeply committed body of Christ's followers.

Wherein, then, do theological factors cause our disunity as churches? The answer is in our understanding of the nature of the Church. In what Christians believe about God, about man, about Christ, about salvation, about eternal life, even about the kingdom of God there are individual variations but not for the most part denominational variations. But when the question is asked, "What is a church?" the answer is apt to look silly and the answer to look obvious—precisely because the Christians of every denomination assume that a church is what their denomination thinks it is!

The primary differences lie in grounds of authority, in forms of polity, in modes of worship, and in attitudes taken toward the sacraments. All stand for something important, constituting the rich variety of the household of Christian faith. All when made into marks of exclusiveness cause division and disunity.

The three main grounds of authority are the historic episcopate (or the apostolic succession), justification by faith, and the witness of the Spirit in the gathered community. The first is the "catholic" emphasis, shared not only by the Roman Catholic but the Anglican and Eastern Orthodox communions. It regards as crucial the principle of historic continuity of ordination in the Church, stemming from Christ's commission to Peter as recorded in Matthew 16:18, 19.

The second is the Reformation emphasis on personal redemption by being justified by faith as this faith is known through the Bible, and it finds its continuity in the fellowship of the redeemed instructed through the preaching of the Word of God. The Lutheran, Presbyterian, and Reformed churches are in this group.

The third type, which includes The Methodist Church and is the type most prevalent in America, finds the continuity of the Church in the living presence of the Spirit of Christ. Minimizing theological differences, it seeks to unite in Christian fellowship all who desire to be or to become Christians.

In polity there are also three main groups—those which center administrative authority in the episcopacy, in a presbytery or some group of elected representatives, and in the local congregation. There is a rough but not an exact correspondence between these and the three other groups outlined above. The Methodist polity is a blend of all three. The Faith and Order movement has given relatively little attention to the actual forms of government in the churches, but much more to the grounds of authority on which such administration rests.

In nonsacramental worship, major differences again appear which are related to the three primary views as to what constitutes a church. The episcopal churches center their worship in a time-honored liturgy; those stemming most directly from the Reformation in the preaching of the Word; and the third group vary as widely as the varied sources from which they have sprung. Only the Quakers lay major emphasis on *listening* in silence to the Spirit though many, including the Methodists, aim to be channels through which the Spirit can speak.

It is at the point of the sacraments that our differences come into sharpest focus. It is hard for the average member of a free church of the gathered community type to see any reason at all why all Christians should not take communion together, or why some should insist on adult baptism by immersion while others are baptized by sprinkling either as infants or adults. "If one is a Christian, is not this all that matters?" is the typical attitude. Sometimes, when it is evident that these differences do matter to others there are charges of narrowness and intolerance, and the divisions are cut deeper than before.

What can be done in local churches to promote the objectives of the Faith and Order movement? Limits of space forbid more than the barest mention.

First, let us understand our own heritage, and as much as we can of the heritage of others. Discussion groups on what a Christian may believe, and the reading and study of such books as J. Paul Williams' *What Americans Believe and How They Worship* (Harper & Brothers, $5.00), Charles Heimsath's *The Genius of Public Worship* (Charles Scribner's Sons, 1944, out of print) or Florence Fitch's *One God: the Ways We Worship Him* (Lothrop, Lee & Shepard, $3.00) can be exceedingly helpful. The first requirement is to understand and thus to respect both our own heritage and that of others in "the household of God."

Second, let us frankly give up the idea—if we have entertained it—that we shall soon have organic unity of the churches. The merging of denominations comes very slowly. A host of problems, more often nontheological than theological, have to be ironed out to consummate one union, and the deep theological differences that have been hinted at in this article will continue to make not only organic union, but even intercommunion, difficult.

We ought not to acquiesce in our divisions as something irrevocable, but neither can the healing of our divisions be a hasty process. The differences are too deep, and rest on convictions too dearly held, to be easily obliterated.

Third, we ought to put most of our attention—and find most of our encouragement—in co-operative action. Through a fellowship of worship, study, and action in the service of God and human need, the churches

have already made marvelous advances in Christian unity, and Christian unity of spirit is more important than organic unity of structure.

The World Council, and the National Council of Churches, and hundreds of state, city, and other local councils are providing both a symbol and a vehicle of Christian fellowship. It is as we come through such channels to know one another, to respect one another, and to worship and work together as God's servants, that the broken Body of Christ is most effectively knit together.

And finally, the note so often sounded at Lund needs to become general—repentance for the sin of our divisions, hope through our given and already existing unity in Christ. When Christ is more truly Lord of all, then we shall the more truly be the Body of Christ and individually members of it.

The Struggle for World Community

By CREIGHTON LACY

The interest of Christians in international affairs is expressed in the theme for Section IV of the World Council's study commission. It is explored here by the assistant professor of Missions and Social Ethics, Duke Divinity School.

TO MANY people—in the pulpit or the street—Christ as the hope of the world seems more remote from international affairs than from any other area of human life. Max Warren, in *The Christian Mission*, quotes an African woman as saying that for her own people: "God is the God of the Church; He is not the God of politics and social life. They need help to see Him as one God, to see that the Church is concerned with the whole of life." How many Americans similarly compartmentalize their faith!

Yet unless Jesus Christ is recognized as Supreme Ruler over united nations and divided nations, over political powers and power politics, over colonialism and revolution, over totalitarianism and democracy, he cannot be fully "the hope of the world."

Despite our dreams of a just and durable peace, despite our promise of four freedoms for all mankind, the earth is still torn apart by fear and hatred and misunderstanding. We have atomized society; now we threaten to "atomize" one another.

In such a predicament it takes courage for the World Council of Churches to face the explosive issues of international life. How much more simple it would be for the ecumenical organization to limit its first infant steps to the "sweetness and light" of evangelism or the laity! Methods and interpretations provide disagreement enough in such a gathering, without delving into realms where even facts and goals are controversial.

The very title chosen for Section IV is significant: "Christians in the *Struggle* for World Community." Discussion itself in such an area demands prayerful struggle from every sincere Christian; united action appears virtually impossible. Nevertheless the Evanston Assembly, and all of its component support, would be less than ecumenical if it sought to avoid international affairs. The Church should never be *of* the world—and here immediately interpretations diverge—but it has been set and spread *in* the world. It can ignore the world only by betraying its Lord.

Such an attempt, moreover, would remove the World Council of Churches from the attention of men, Christian and non-Christian alike. Unless it can speak to human beings, bound by prejudice and ignorance and terror, in meaningful, contemporary terms, they will turn to other, louder, clearer voices.

Unless it can bring into focus a God who is moving today in history and in headlines, it will forfeit the allegiance He pre-eminently deserves. Unless it proves itself concerned with world community, it will appear once more to offer an "opiate of the people" instead of "the hope of the world."

Spokesmen and representatives of the Universal Church, assembled at Evanston, can *lead* Christians in this struggle; they cannot drag them into it. Here lies the challenge and the opportunity for pastors. The World Council Assembly needs to be undergirded by prayer from every congregation on every continent. It must be sympathetic, understanding prayer, balanced by intense and thoughtful study of the issues; it must be obedient, consecrated prayer, ready to find expression in action. To guide this prayer, this study, this action for each phase of the Evanston conference is every minister's privilege in the weeks ahead.

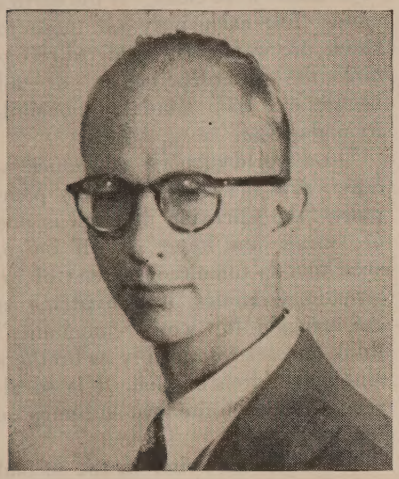
A prerequisite for Christians in the struggle for world community is that they strive for a world perspective. Someone has said that we cannot understand India or any part of Asia until we understand the mind of Nehru. That may not appear easy to an Occidental, though we should be quick to rebuke those who apply to any nation or leader patently false labels. It is even more difficult—and more essential—to transcend our national and cultural heritage and seek the mind of Christ.

The asset that is ours, as we seek a sympathetic insight into the hopes and fears and problems of other peoples, is that—in this case, at least—we need not transcend religious barriers. We are sharing in the World Council of Churches with other millions who have seen God's love in the face of Jesus Christ.

The light of the Cross may fall at different angles across different political and geographical terrains, but it is still the same light—and the same Lord. Let us discard, then, the

blacks and whites of our own propaganda and acknowledge that the Christian Gospel is higher and truer than any "ism" including Americanism.

Before the Evanston conference opens, it will encounter threats to world community. Let us assume, hopefully, that no immigration barriers will exclude any delegate. Far from fearing the visit of Christians from behind the Iron Curtain, we should welcome every opportunity for fellowship and grieve only that such great bodies as the church in



Lacy

China must continue to witness through eloquent silence. What a lift we may give to those oppressed, what strength for the weak, what hope for the hopeless, if we can demonstrate—not merely say—that Christ is the hope of the world, not only of the West.

Already foes are lying in wait, foes of the World Council, foes of the ecumenical ideal, foes of the whole gospel. Already certain journalists and politicians, even certain branches of the Christian Church, are plotting to seize on the words and issues of Evanston to "prove" that Christian brotherhood is subversive. If we permit such perverted pettiness to permeate our own ranks, we shall be taking a long step backward away from world community.

The Evanston study pamphlet on international affairs lists two issues of paramount concern: "the mounting tensions between the Soviet and non-Soviet societies, and the revolutionary changes taking place in the under-developed nations and in their relations with other nations." The Fourth National Study Conference on the Churches and World Order (whose report, "Christian Faith and International Responsibility," should be on every pastor's desk[1]) recognized the same "two massive realities . . . distinct yet interrelated."

What is communism? Clearly, in its present form, it fits the versions neither of Marx nor of McCarthy. Dismissing it as materialism, we fail to account for its spiritual dynamic. Seeing only its demonic aspect, we are shocked by its appeal to millions. Encircling it with military bases, we overlook the far more dangerous spot fires of economic, social, political, and racial discontent. John Bennett has rightly pointed out that it is more sinister as a combination of half-truth and positive error than it would be as totally false and evil.

Communism is an interpretation of history based on greater optimism and greater faith than most Christians can muster. It is an economic system offered as an alternative to both real and imaginary evils in capitalism. It is a totalitarianism in which idealistic ends justify diabolical means.

It is a "religion" which inspires fanatical devotion and sacrifice from its adherents. It is a promise of food and freedom and self-respect for those who have already been exploited too long. It is a judgment of God on the failure of Christians to practice what they preach.

Not all of those facets appear in any given situation. Social, economic, and racial aspects are dealt with in other conference sections and other articles in this series. Because the problem itself is many-sided, our attempts at understanding and solution must be carried on simultaneously at many levels. Steering the world community between the Scylla of Soviet expansion and the Charybdis of another world war requires infinite wisdom, infinite patience, infinite love.

As the Cleveland Conference on the Churches and World Order said last October: "Every opportunity to develop even a temporary easing of tensions should be seized by the United States, and we should give no grounds for accusations of intransigence or by closing the door to negotiations."

Slowly, painfully, in recent months, despite public hysteria and congressional attempts at sabotage, we are learning that concessions, far from weakening ourselves or the world community, point up Soviet intransigence and ultimate Soviet aims. As Christians, our most effective policy toward Russia might well be Edwin Markham's "Outwitted":

He drew a circle that shut me out—
Heretic, rebel, a thing to flout.
But Love and I had the wit to win:
We drew a circle that took him in! [2]

Most Americans believe that armed security is necessary in our present world, that military bases and regional alliances must be maintained to keep the Free World free. But when that security is bought over the protests of strategic friends, or without moral distinctions, or at the expense of peaceful technical and economic aid to others, then the price is too high.

We are making the deadly mistake of assuming that world community is achieved by jet planes and hydrogen bombs. In the process we trample on the sensitivities, on the sometimes deeper wisdom, on the sometimes higher faith, of God's children in other lands.

"Distinct yet interrelated" are "the revolutionary changes taking place in the under-developed nations." Blind are we indeed if we do not realize that Christendom has contributed more than communism to the turmoil and chaos in Asia and Africa. Our demonstration that starvation and misery are not man's inevitable lot, the science and education and technology to produce a more abundant material life, our racial and cultural attitude of superiority, our unfulfilled Gospel of brotherhood—all these have fanned the fires of twentieth century revolution.

Six Asian nations have come to birth since the second World War; other peoples are clamoring for inde-

[1] Order from Department of Publication and Distribution, National Council of Churches, 120 E. 23rd St., New York 10, N. Y., 30 cents.

[2] *Poems of Edwin Markham* (Harper & Brothers), used by permission.

pendence. Most of these "youngsters" —speaking politically, not historically or culturally or religiously—confront stupendous problems; economic exploitation, illiteracy, corruption, hunger, inexperienced leadership, disease, threats of war.

We Americans, who also won our freedom by revolution, too readily forget that it took us thirteen years —with all the heritage of European civilization and democratic thought— to forge a stable government. Can we expect more from those who have been ruled by alien races for centuries?

How wisely Chester Bowles has noted that the future of Asia depends on whether India by democratic means can raise her living standard higher and faster than can China by communistic means! How tragically little our government and our churches are doing to meet this challenge—technologically and psychologically, materially and spiritually? Profound moral, as well as political, issues are involved, and the position of "Christians in the struggle for world community" must be first and foremost on the side of Christ, the hope of the world.

If and when that position is clear, we must be ready to express our convictions. The Evanston conference, speaking often in theological jargon, will need constant interpretation and application for church people.

Christian judgments propounded there will need to be transformed into practical decisions and transmitted to our congressional and executive representatives. Congregations should know and use the Commission of the Churches on International Affairs, set up by the World Council and the International Missionary Council.

Perhaps the most immediate and obvious requirement in concrete terms is to study the achievements and limitations of the United Nations. When powerful interests, often in religious guise, are flooding the country with vicious attacks and innuendos against the U.N., the church has a minimum obligation to provide accurate and balanced information. Do our Christian people know what the U.N. technical assistance program has already accomplished, how many lives have been saved by the World Health Organization and International Children's Emergency Fund?

Many rabid denunciations of U.N.E.S.C.O. boil down to the charge that it teaches and encourages world-mindedness; the Christian gospel has done that for two thousand years. United Nations "good offices" have reduced violence and tension in vital trouble spots around the globe. Even the fruitless arguments in public sessions of the U.N. should be seen as invaluable international safety valves.

In his call to the aforementioned Cleveland Conference, Bishop William C. Martin, as president of the National Council of Churches, raised these pointed questions: "Are the people of the United States prepared to accept the responsibilities of leadership in these crucial days? Are they willing to pay the price of power?" And he goes on to deplore the "moral isolationism which fails to recognize the interdependence of all peoples and their mutual responsibility under God."

When a reckless driver zooms past me in the face of oncoming traffic on a crowded highway, I am tempted to keep so close to the car in front that the "daredevil" cannot squeeze back into line. "Let the fool take the consequences," I think, but I never yield to that temptation. If he should smash another car, innocent people would suffer; I might even get sideswiped myself! But even in the great unlikelihood that only the culprit himself paid the price for his recklessness, my conscience would never forget that I had been irresponsible.

The priest and the Levite on the Jericho road did not rob or beat the victim; they simply passed by on the other side. Yet to them belongs eternal tragedy and shame. Would that America could deny any responsibility for the chaos and suffering that communism and nationalism and revolution are bringing to the world community; but we cannot deny this responsibility.

Would that the Christian Church had done everything in its power to alleviate poverty, injustice, greed, and hatred; we have not! But even if "our hands were clean," if the earth's misery fell exclusively on those to blame, we would still need "to recognize the interdependence of all peoples and their mutual responsibility under God."

"In a world of peril and hopelessness," says the Evanston study pamphlet, "the Christian message is one of courage and hope." It will be so, even in this tumultuous arena of international affairs, if "Christians in the struggle for world community" think and act responsibly as brothers and as children of God. It is so already in the infinite love and purpose of our Father.

An unknown writer in the second century boldly asserted that "it is Christians who hold the world together." It may still be Christians who hold a far more complex world together, if the great fellowship of churches surrounding and upholding the Evanston conference truly acknowledges—and follows—Christ, the hope of the world.

Truth About Alcohol

Alcohol encourages spontaneity in conversation, but it certainly contributes no sharpness of wit to the repartee. It has been said that "wine does not help us to do a thing well, but makes us less ashamed of doing it badly." It makes one laugh louder at poorer jokes.

Don Birnam in *The Lost Week-End* is a true picture of the typical alcoholic. He lives in a daydream world, made easy by the escape mechanism of the alcoholic effect.

Basic Information on Alcohol
By Albion R. King

Is It Time for a Change?

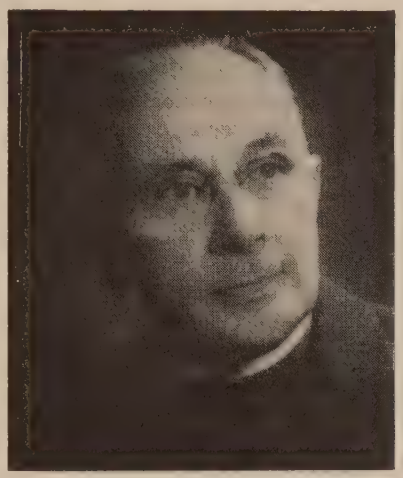
By FREDERICK W. SMITH

Is it time for the church and its pastors to abandon its present approach to the beverage alcohol problem and "head into a new program"? This is the question raised by the secretary of the executive committee of the National Temperance League who also served its predecessor, the Anti-Saloon League of America.

AT A TIME when federal officials have come to consider the alcohol problem as the fourth greatest public health problem in America, classifying it with tuberculosis, heart disease, cancer, polio, and similar health problems; and at a time when big businesses like Du Pont and Eastman Kodak are becoming acutely aware of and concerned about alcoholics in their employ, the church is beginning to "soft pedal" that same problem.

I do not mean that either the Board of Temperance of The Methodist Church or the General Conference is hush-hushing the matter; but I do mean that the average pastor, who in the minds of many represents the thinking of the church and who they believe speaks for it, has little to say about the problem.

Further still, he has no constructive program to offer that he thinks his people will be willing to accept or to follow. He limits his presentation to a casual quote now and then, or to a very occasional sermon. As one pastor said to me recently, "I have a sermon on drunkenness that I preach in each of my pastorates."



Not Peculiar to Methodism

True, this situation is not peculiar to Methodism. It holds for practically all of Protestantism. One denomination which supplied the early leaders for the fight has little to say publicly today on the subject. Others of our leading denominations have practically nothing to say about the matter from their pulpits.

What little is said deals with the final aspect of the situation, the alcoholic; with counseling him and his family; what to do for him; where to place him; what advice to give him. But little is said about how to prevent him from coming into existence. A concern for the problem as a whole, and a concern for a worth-while program for the prevention of the alcoholic seems to be at an all-time low.

Perhaps this attitude is justifiable. Perhaps in days gone by we have badly overstressed the situation. But in view of the attitude of business concerns and of government officials, the apathy of the churchman seems odd, to say the least. Especially is this true in view of past activities when "like a mighty army" the Church of God moved with force, unity, and with no misgivings about what it considered to be the mortal enemy of the kingdom of God—alcoholic drinks.

Maybe it is true that we are changing our philosophy in regard to these alcoholic drinks. Is the attitude we have had in times past—one of "interim ethics" as the head of British Methodism has suggested—adequate? Is it, then, time for us to take a "new look," a new stand, having courage enough to cut with past standards completely, if that seems wise, and to walk out into a new future? Or must we go on with the old, just because we once subscribed to it and revere it as one of the old traditions of the church?

Just what can we do about it? For one thing we need first of all to clarify our thinking. The fact of the matter is that we lost our way. We became so involved in what we were doing that we lost sight of where we wanted to go.

In his recent book, *Think on These Things* (Harper & Brothers, $1.75), John Ellis Large tells of an Armenian shepherd, Josef, who raised a prize sheep. It had the richest, longest, softest wool of any sheep. It was so unique that his neighbors became envious, and ganged together one day to steal it. As Josef saw the crowd approaching and sensed why they had come, he picked up his sheep, rushed into his house and, seizing his gun, began to fire on them.

He fired first from the east window, then rushed to the west window and fired from that. Then back to the east. But as he rushed from side to side, each time he fell over the sheep. At last in desperation, he picked up the sheep, opened the door, pushed it outside, and went on with his firing.

Lost Sight of Goal

That is just were we are. We became so involved in what we were doing in the past, that we lost sight of where we wanted to go. We became so wrought up in the process of fighting the battle that we grew confused and came to think that the battle was what we were fighting for. We mistook the means for the end.

Early in the war against liquor someone conceived the idea of the total suppression of the liquor traffic as a means of dealing with the problems involved in it; and the ideal of prohibition was born as a national program. However, it was not until about one hundred years later that the battle was really joined; and the church and its allied forces went out joyously and with full vigor to tilt at its enemy.

Armies were raised. Flags were unfurled. Slogans were coined, to wit: "A saloonless nation by 1920." All the techniques of a nation at war were developed. The mighty army of the Church of God was on its way. Emotions were stirred in the hearts of

all the people. "To do and to dare" challenged everyone of the Christian faith. And to their utter amazement, they won. God was on their side. A modern miracle had been accomplished. National prohibition had come into being.

The fervor that had been aroused took on a new target. Prohibition was now the ideal. Prohibition was the one and only answer—the true solution to the age-old alcohol problem, and he who was not for prohibition was against us.

We had lost our way. From that day on, the battle was for prohibition. But that was not what we started out to fight for in the first place at all. The first moves in this war originally knew nothing even of total abstinence. The pledge of the forerunners of the movement, the temperance societies, were not even pledges not to drink. They were pledges not to get drunk "except on feast days and holidays."

It was decades before the capital "T" began to be placed before the names of some of the members, signifying that they were pledged to totally abstain from the use of all such drinks. (That is where "teetotaller" came from.) In the meantime, the pledge, which started out as a promise not to get drunk except on feast days and holidays, was changed to one of abstention from "ardent spirits," allowing the use of beers and wines. In some instances they even urged their use as substitutes for the strong drinks.

Early Temperance Efforts

Benjamin Rush of Philadelphia, that signer of the Declaration of Independence who wrote the first treatise on the effects of alcohol on the human body, urged people in that treatise to turn away from ardent spirits to the lighter beers and wines. Even the clergy of that day, never mind the physicians, saw no inconsistency in their own use of rum, of ardent spirits. These strong drinks were in general and common use at ordinations, at church raisings, as at any other public affair.

The rule adopted by one ministerial group in the early days signifies the attitude of the man of the cloth of that day. The rule was that any ministerial member of the organization going to a funeral and getting drunk before the funeral should be fined sixpence. At the General Conference of the Methodist Church in 1812 a resolution declaring that no stationed or local preacher should retail spirituous liquors or malt liquors without forfeiting his ministerial standing failed to pass and was only adopted by the General Conference of 1816 when the reference to malt liquors was deleted.

The General Conference of the Church of the United Brethren in 1821 passed a resolution which said, "Neither preacher nor lay member shall be permitted to carry on a distillery; distillers are requested to cease the business; members of the General Conference are requested to lay this resolution before the several annual conferences." In that same year, the Baltimore Yearly Meeting of the Friends, a group well known for its stand against liquor and beer, placed an article in its discipline emphasizing the "unnecessary use of intoxicating liquors."

It was 1833 before the Church of the United Brethren made it a punishable offense—punishable by expulsion—for an exhorter, a preacher, or an elder to manufacture or sell ardent spirits. When the Methodist Protestant Church organized in 1830, its constitution and discipline went on record against the use, the manufacture and sale of liquor as a beverage. In that same year the Methodist Church decided to form total abstinence societies on some of the circuits in the church, and in 1832, the General Conference of the Church adopted "ringing resolutions" in behalf of the temperance movement. It went so far as to appoint a committee on temperance.

In 1834, the Presbyterian General Assembly declared that the traffic in strong drink is "morally wrong." By 1841, sentiment was beginning to grow against the use of fermented wines at the sacrament and the General Conference of the Free Baptist Church, meeting in Topsham, Maine, condemned such use and advised their rejection at the sacrament.

Lyman Beecher was deeply distressed because many of the ministers attending his ordination were drunk; drunk on rum and other ardent spirits supplied by the church. It is not much more than one hundred years ago that the church had a very different attitude toward liquor than that which it has today.

Specifically, the battle into which the church first entered was not against liquor. It was against drunkenness and that mainly in public places.

When the troops of a later day found themselves not advancing to their satisfaction in their battle against drunkenness by forbidding it in public places, they about-faced and began to focus their attack on "hard liquor," favoring the use of beer and light wines. Whether that method of attack was responsible for what has happened or not, I do not know, but I do know that for the past one hundred years, here in America, the trend has been definitely away from hard liquors and spirits to beers, malt beverages, and light wines.

In 1850, the per capita consumption of hard liquor was 4.17 gallons, and of beer, 2.7 gallons, according to a chart prepared by the School of Alcohol Studies at Yale University. Today, it runs about 1.99 gallons of spirituous liquors and 25.97 gallons of beer. If that was what the fathers were aiming at, they got it.

Legislation Sought

Perhaps long-term results were not what they were looking for. Anyway, once again they about-faced. This time they headed out on a road leading toward legislative regulation and restriction. Up to this time, the program had been one of education and moral suasion; now they sought laws regulating and restricting the traffic.

No longer fighting liquor itself, they now turned to fighting the industry. They secured laws to regulate who could buy liquor; who could sell it; when sales could be made; the hours of sale (under this type of law we still have prohibition in nearly every state in the union for at least part of every night); days when sales could not be made at all: on the Lord's Day (in some states), on election days and certain holidays.

When they did not secure the results they thought they ought to get through these methods, they completely revamped their attack. The

[*Continued on page 21*]

theology

How Shall We Think of Hell?

By C. STANLEY LOWELL

A growing feeling of kindness and humanity among men may lead us to reject a doctrine of an eternal hell, writes the minister of Wesley Methodist Church, Washington, D. C., but he finds little scriptural warrant for such a view. His article, "How Shall We Think of Heaven?" appeared in the June issue.

Luke 16:19-31.

IF we are going to think about immortality, why not think of it in pleasant terms? Heaven is all very well, but why should anyone want to bother with such an idea as hell? It is all right to speak of a heaven hereafter where conditions will be good and the faithful can attain what was denied them here. But why should anyone want to inject the opposite idea? Why conceive of an unpleasant hereafter? As for the belief that some individuals will suffer torment everlastingly—is it not proof of a sadistic tendency that anyone should even so much as entertain the idea?

So there have been those who suggested that the whole notion of hell originated in the minds of people who had some old scores to settle and thought up everlasting punishment as a way of doing it. And of a truth a church father like Tertullian does sound suspiciously happy when he speaks of the Roman officials being burned in fires hotter than those they used to burn the Christians. Even Augustine gets close to this in certain passages.

Among humane moderns the doctrine of hell gets short shrift. And in one way this fact is commendable. It is proof of the growing humanitarian feeling among men today. Modern folk are as a rule simply incapable of the cruelty that would seem to be required to consign anyone to eternal punishment.

There was a time when men did not flinch at this in the least. It was part of the general pattern of cruelty that prevailed everywhere. This was reflected in the laws and mores of those days. Such cruelty happily no longer exists. It is true that we can drop a bomb on a city destroying 100,000 lives. But it is also true that we cannot stand to see an animal suffer and that we will all pitch in and help to relieve suffering of any kind. Our practical rejection of hell is good in that it indicates a growing kindness and humanity among men.

But there is also something disquieting about it. It may be indicative of the flabbiness of our age. It may be we reject the idea of hell because we cannot conceive of anyone's being seriously inconvenienced. We have such pity for the poor souls who have to live where there is no inside plumbing, and where conditions are not conducive to physical comfort. The thought of anyone's having to face unpleasantness for an indefinite period of time is simply intolerable. We do not believe in hell because hell is such an uncomfortable place and we do believe in comfort.

To revert to our original question —why bother with hell at all? Why not just have a heaven and let it go at that? Why should anyone have thought up the idea in the first place and why should any others have gone along with it? There is just one reason—the idea of justice.

Here are two men, says Jesus. The one gets every break. He goes through life prospering, thriving, flourishing. Personally this man is a heel. He goes through life blithely trampling the rights of others under foot. Yet he has never a trouble, never a care, never a reverse. Here is another who from birth to death has to suffer. It would be sheer cruelty and would do violence to the facts, to say that he brought his troubles on himself. He did no such thing. But he must suffer anyway. The more nobly he strives the sharper his adversity becomes, until his life goes crashing in undeserved ruin. Now granted a hereafter, would it be fair for these men to continue there on exactly the same basis? Would not justice demand something of a reversal of their roles? So "*Abraham said* [to Dives], '*Son, remember that you in your lifetime received your good things, and Lazarus in like manner evil things; but now he is comforted here, and you are in anguish.*'"

It was right at that point that the idea of hell took its rise. It was not that men were cruel or sadistic and wanted to see their fellows tortured forever; at least it was not that, primarily. It was, rather, a question of justice. Believing in a moral God they believed in a universe where morality would prevail.

This is simply the working out of delayed justice. The wicked, even when they are successful in evading the consequences of their deeds here, need take no comfort from that. Their sins will catch up with them hereafter. And so with the celebrated passages from Jesus' teaching in the twenty-fifth chapter (verses 41ff.) of Matthew's Gospel.

There is no cruelty there and no sadism. It is simple justice in operation. The wicked are receiving the consequences of their wickedness just as the righteous are receiving the consequences of their righteousness. The hereafter thus becomes the equalizer of fortunes and the guarantor of justice. It is logically defensible on both grounds.

There is, however, one serious and almost insuperable objection to the doctrine of eternal punishment. That is that it means an element of eternal evil in the universe. If punishment were only for a while it could be argued that its purpose was for cor-

rection and discipline and that it was, therefore, good. But if it is to go on forever it means that evil will exist forever. There will be a dualism in the universe with evil existing in no less positive form than good.

This would indicate failure in the program of a good God. Augustine tried to argue against this conclusion by insisting that evil being punished was not really evil. He even declared that the perpetual punishment of the damned would provide a sort of artistic shadow to make more pleasing and attractive the brightness of the saints' eternal life! Well, that is pretty hard to take. We can scarcely conceive of a God or of his faithful children who would sit down happily to enjoy eternal bliss while just across the way were other creatures doomed to eternal suffering.

If we reject the idea of eternal punishment, there are two ways out. We may say that the wicked simply experience annihilation at death, or that they will have additional opportunity to repent and come to the light on the other side of death, and that, eventually, everyone will be saved. The Universalists have boldly seized the latter horn of the dilemma and power to them! I can see no reason to criticize people for believing that everyone will eventually be saved. That is a great faith: I only wish that I could bring myself to share it. But that I cannot do.

I cannot share this faith for one reason—because it has so little support in the New Testament. I cannot share it, further, because of one devastating thing it does to our life here on earth. The truth is that the belief that everyone will eventually be saved quite destroys the significance of the present life as a ground of moral testing, and indeed, practically destroys the significance of all its moral choices. Suppose all men were convinced that so far as goodness was concerned, time was no factor, that if they were leading a life of acknowledged wickedness it made no particular difference whether they repented and changed now or at some other time either before or after death.

If it is announced that everybody must have a certain license by a certain day, the great majority will wait until the final day to get it. It is human nature to put things off. And if people are told, in effect, that they might just as well put it off and that it does not make any difference if they do put it off—that is, of course, exactly what they will do.

To take such a position as this would mean that all the New Testament urgency to repent now—at once—would be entirely lost. Such a passage as Mark 9:43 and following would be inexplicable.

Such a statement makes no sense whatever if you are as free to repent after death as before. Likewise the passage: *Behold, now is the acceptable time; behold, now is the day of salvation.* That would have to be changed to read: "Tomorrow is as good as today and any time at all is all right." Our life here can have moral significance only in the sense that what we do—or do not do—is apt to prove decisive.

There is no reason why this life should not be a moral testing ground. If we are to be tested, as apparently we are, there is no reason why we cannot be tested here as well as anywhere else. Nor, I think, does time enter too much into the picture. Would a man make his moral decisions differently if he had 700 years to make them or 7,000 instead of only 70? And if you are going to say that he has forever to make his decisions, is not that the same as saying he never has to make them? I do not see how we can escape the conclusion that our life here offers the test and that it has its moral significance precisely on that account.

If we cannot accept the idea of eternal punishment because it makes for a permanent element of evil in the universe, then we are driven to the idea of conditional survival. That is, that there will be survival hereafter only for those who have in them survival worth. The rest will simply come to an end at death. Does the New Testament teach this? We can only answer, "Yes and no." In certain passages it seems clearly to imply eternal punishment. So Mark 9:47: "*If your eye causes you to sin, pluck it out; it is better for you to enter the kingdom of God with one eye than with two eyes to be thrown into hell, where their worm does not die, and the fire is not quenched.*"

Paul must be considered also. From a careful study of the relevant passages I am convinced he taught eternal life for believers only, basing it on their spiritual union with Christ. As Christ triumphed over death, they, believing and living in Him, would share that triumph. He plainly implies that unbelievers will not share it. It may be, therefore, that both viewpoints are represented in the New Testament.

When we turn to the argument from reason, the picture is much clearer. We have all known individuals who, so far as we or anyone else could determine, would have no qualification whatever for immortality. It would be a boon to themselves and to their fellow men if they could just cease to exist. The most constructive thing some people ever do is to die. They are a damper on progress; they are a stone in the road. No one grieves when they die and no one ought to. Their death, on the contrary, is occasion for relief and encouragement.

Did not Jesus warn that there was a sin which could not be forgiven either in this world or in the next? Apparently there is a final judgment. You can get to the point where there is no backtracking and no going ahead. It ends right there. Extinction would seem to be the fate of all souls from which the divine image had quite vanished. There would be nothing left to carry them on. They would stop like a car out of gas.

We must, of course, have a care. "*Judge not, that you be not judged.*" It would be persumption to assert that the image of God had finally been effaced from any particular life. In the case of men like these under discussion we can certainly judge their public record and we ought to do so for it is a factor of major importance. More than that we cannot do.

At any rate we seem to be pointing to a salutary effect so far as our life here is concerned. It amounts to this: there is no inherent right to eternal life. We say in our Declaration of Independence that all men "are endowed by their Creator with certain unalienable rights. . . ." If there are certain unalienable rights, eternal life

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All Things Come of Thee

By J. JOSEPHINE LEAMER

J. Josephine Leamer, writer and teacher of Porterville, Calif., makes some suggestions here from the point of view of the worshiper for bringing harmony and unity into the Sunday morning service. She is an ordained minister of The Methodist Church.

THE men who made out the orders of worship in *The Methodist Hymnal* and the Book of Worship were experts in the field of worship. More and more Methodist ministers are learning to appreciate what good worship means by following those orders, by reading about good worship, and by participating in rich and meaningful public worship. But many of us still have a long way to go.

In the past twenty years or so, I have had occasion to worship in many Methodist churches, large and small, in almost all sections of the United States. In many of them I have been lifted into a true experience of the presence of God and have come away with my spirit renewed to meet the demands of life.

But all too often the voice of God is suddenly interrupted and my worship shattered to the point where I can never gather up the broken pieces again in that service, and it nearly always happens at the same point in the service.

In nearly all the prepared worship services for Methodist use, the offering follows the pastoral prayer. There is a very good reason for this. In the prayer the worshiper comes into the inner sanctum of God's presence. He communes with his Maker, brings to God his problems and perplexities, his joys and his aspirations. He feels God's presence in new humility, new strength, new determination. He is ready at this point to dedicate himself and his possessions to the service of his Redeemer.

In this spirit, the offering becomes a true act of worship, a tangible act that brings the worship experience down out of the ethereal clouds into a practical physical manifestation.

It is just at this point that all too many ministers intrude themselves between the worshipers and God by suddenly beginning to read announcements.

Announcements are hard to handle anywhere in a service of worship—they are deadly at this point. Here they cut off communion with God so abruptly that there is just no hope of bringing the congregation back to offer their gifts in a spirit of worship. Consequently in all too many Methodist churches we do really "take up a collection" instead of receiving an offering.

I think this point cannot be overemphasized, because this intrusion happens so often and because it creates such a jolt. The service of worship could not be more disturbed if a pew suddenly broke down or if someone came running up the aisle singing the communist internationale.

A prayer before the offering will not restore the broken thread. Lindsay B. Longacre, who taught so many Methodist ministers the art and appreciation of true worship, used to say that prayers just preceding the offering were horizontal prayers—horizontal because they were sent out to the congregation instead of up to God. By the time the announcements are over, people are fumbling with their purses and wallets and the majority of them do not even bother to close their eyes.

The time to dedicate the offering is after it has been received. Most churches are not as inconsistent as one I visited where the choir sang "All things come of thee, O Lord, And of thine own have we given thee" before the offering, but there are a good many horizontal prayers.

After the pastoral prayer and the choir response, the minister should simply pause a moment and then announce the offering in as simple and unobtrusive manner as possible. He may say, "Let us worship God with our offering," or he may quote a short Scripture sentence, such as,

> "[Remember] *the words of the Lord Jesus, how he said, 'It is more blessed to give than to receive'*" (Acts 20:35).

or

> "*He who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. Each one must do as he has made up his mind, not reluctantly or under compulsion, for God loves a cheerful giver*" (2 Cor. 9:6-7).

or this:

> "*They shall not appear before the Lord empty-handed; every man shall give as he is able, according to the blessing of the Lord your God which he has given you*" (Deut. 16:16-17).

Whatever he uses should be short and clear in meaning. Then the congregation can lay their gifts on the altar as an act of dedication and worship.

Many ministers need to consider what goes on during the time the offering is being received from the people. Nearly every church recognizes the need for order and dignity in the routine.

Most churches use music at this time, and the great majority of them use religious music. Some churches, however, make this the time for the choir to sing an anthem of praise, often quite elaborate and colorful. I was in one service where the choir sang the Hallelujah Chorus as an offertory. I did not know whether to stand or not, but nobody else did, so I sat, too.

There is a time for ascription of praise earlier in the service, and there may be another time for it later, but during the offering the mood should be one of self-renunciation and dedication, of placing before God a portion of our goods as a symbol of our own consecration to him. Quiet organ music, religious in character of course, is appropriate at this time. Anthems of praise just do not quite fit.

After the offering has been received from the congregation, it should be dedicated, either by a prayer or short offertory hymn. If a hymn is used, the congregation should participate. The more things the individual member has to do in a service, the more it will mean to him. Personally, I prefer "All things come of thee, O Lord," but there are others just as good. The minister places the offering on the altar and leaves it there during the rest of the service.

I hear someone asking, "Well, where shall we have the announcements if we can't have them before the offering?" The best way, of course, is not to have them, but even in the best-run churches there come times when it seems absolutely necessary to call the attention of the congregation to something which did not get into the bulletin.

I think the best place is just before the introduction to the sermon—after the offering has been dedicated. The sermon is a different form of worship, and there is bound to be a change in mood at that point, anyway.

I have found that when the sermon is introduced by a prayer hymn this brings the congregation into a receptive frame of mind for spiritual exhortation, instruction, and inspiration, even though the service may have been interrupted by announcements. One church I attended uses "Break Thou the bread of life" as a prayer hymn preceding the sermon almost every Sunday. It is very effective. Incidentally, that is one of the few Methodist churches which recognizes the true purpose of this fine hymn, a prayer for understanding the Word of God.

Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God (Heb. 13:16).

Liturgical Question Box

QUESTION: *Is it not a fact that the revival of interest in liturgy and ceremonial is an indication that we are becoming less spiritual? The period when the church was most interested in these things was also the period of its greatest decline in real religion.*

ANSWER: First, let us consider the statement concerning the decline in spirituality. It is true that the ceremonial and liturgical elaboration of the medieval church went hand in hand with a loss in religion. But was the first a cause of the latter? Did more beautiful services make men less dependent upon God?

I think that the opposite is true. The early church had its very beautiful liturgy, and our comparatively simple Methodist service is modeled upon that. Later, when personal piety had degenerated into superstition and clerical professionalism has superseded the sincere ministry of the Word and sacraments, the church sought to recover *something* by making the service of the Mass a beautiful pageant. Thus liturgical elaboration was the result, not the cause, of spiritual decline.

So it is today that the liturgical movement is a sign of renewed interest in spirituality. It must not become a half-way house where we can stop indefinitely. We must go on to higher things.

Let me point out, however, that the modern liturgical movement does not seek for elaboration. There is a liturgical revival in the Roman Catholic Church which seeks to simplify the action of the Mass, to do away with gaudy and tasteless statues, pictures, and overelaborate ceremonial.

In Protestantism, the liturgical movement has brought about an opposite trend. Where they had too much, we found that we had too little. As the Romans cut down, we are forced to add. But the leaders in the movement are constantly insisting that we must not add elaborations simply as a means of making the service more beautiful. The efforts of some of the pioneers of twenty years ago gave us much confusion. Many of them added prayers, readings, and ceremonies without cause.

The best explanation of the reason for an ordered service is found in the first chapter of the Book of Worship. The traditional worship of the church was founded upon sound psychology, and all efforts to amend our present orders must take these into consideration. It is significant that almost all modern orders follow one pattern. Thus we are brought closer together. But the reason for this is not that we deliberately try to imitate each other. It is rather that we have found that there is just about one way to worship God and the early church found that way.

The Roman Catholic Mass seems confused and overelaborate to one who has not studied it in detail. After much study, the average Protestant still feels that it is a hodgepodge of tradition and accident. Prayers occur without reason and break off in the wrong place. Various elements have been transposed. This is the result of undue resistance to critical study. Several rites have been put together and sometimes they overlap.

The Protestant morning worship is not modeled on the Holy Communion service (the Mass), but on the monastic services of the Hours. These were services designed originally for laymen, and even today Morning Prayer can be said by a layman. One of the needed reforms in our worship is the bringing back of the Holy Communion as *the service* on Sunday. Even where the sacrament is not given, the service should be based upon the liturgy. This is done to some degree in the Lutheran church.—***R. P. Marshall***

KINGDOMTIDE PREACHING--I

Kingdomtide, the Season of the Kingdom of God on Earth, this year lasts from August 28 through November 21. The ideas of one Methodist minister for preaching and worship [1] are presented here. The second part of "Kingdomtide Preaching" will appear in the September issue.

The Kingdom Is at Hand

August 29, Festival of Christ the King. 1 Peter 5: 5-11; Luke 15:3-10.

Kingdomtide is the "season of the Kingdom of God on earth." It is an appropriate time to emphasize the teachings of Jesus, particularly as recorded in the first three Gospels where so great an emphasis is laid on the Kingdom.

If you wish to preach from the appointed lessons, the Epistle carries two chief thoughts (you will get a more intelligible reading if you use 1 Peter 5:1-11): (1) humble yourselves, (2) after suffering comes exaltation. The Gospel passage is of the lost sheep and the lost coin, revealing God's concern for the "least, the last, and the lost."

If you have not already preached on the theme of the Evanston Assembly of the World Council you ought not to miss this opportunity to profit by the wide interest it has stirred up and to instruct and inform your people. How about a sermon, in nontechnical terms, on "What Is the Christian Hope?"

In keeping with the season there is a fine prayer in the Book of Worship (p. 340). You may want to think with your people about the meaning of the Kingdom. What is it? How does it come? Do we build it, or do we discover it? A few years ago Henry J. Cadbury showed that the Greek used in Luke 17:21, "the kingdom of God is *in the midst* of you" may quite properly be rendered *"in reach* of you"—the Kingdom is at hand—within our reach! Might the Kingdom be like a scientific discovery—the more we learn about it the more we find there is to learn?

Message of Reconciliation

September 5, Second Sunday in Kingdomtide. 2 Corinthians 5:14-21; Luke 15:11-32.

The lesson from 2 Corinthians would be improved either by reading verses 11 to 21 or 16 to 21.

This is Labor Sunday. There will be much food for thought in the annual Labor Day message from the National Council of Churches. Perhaps you will want to read it from the pulpit, or print it in the bulletin, in whole or in part. The pity of it is that most of our congregations will be sadly depleted, however, by the traditional three-day holiday closing the summer season, and the Labor Sunday message is hardly the one most needed by the "lame, halt, and blind" who are most apt to be in the congregation! There is a good prayer for Labor Sunday in the Book of Worship, page 205. Another appropriate prayer for this day would be that "For Travelers" (I am serious about this), page 353.

Random ideas struck off by the Epistle for the day: the love of Christ controls us . . . there is a pregnant sentence in Gordon Rupp's book, *Principalities and Powers* (p. 128, Abingdon Press, $2.00): "If, finally, we ask what it was that nerved the first Christians to do battle against the principalities and powers, the answer is that they knew they lived in a world where Christ sat at the right hand of God, and in which the Spirit of God moved abroad." . . . We have *the message of reconciliation. . . . We are ambassadors for Christ* (do these mean that there is a correspondence between the human and the divine, rather than a complete otherness?).

The Gospel tells the story of the Lost Son. God is not represented as *seeking* in this parable, as in the two previous. Rather, the boy *comes to himself*. Here are two sides of the story of salvation, neither of which should be emphasized to the exclusion of the other.

No Permanent Victory

September 12, Third Sunday in Kingdomtide. Philippians 3:7-16; Mark 4:26-29.

The lesson from Philippians will make more sense if you read verses 2-16. Some themes it suggests are: a biography of Paul, "Going on to Perfection," "No Permanent Victory." The Gospel passage is usually grossly misunderstood in the light of modern knowledge and taken to mean a gradual development of the Kingdom by natural processes. What Jesus probably saw in nature, however, was an illustration of the hidden and mysterious activity of God, past finding out. He works we *know not how* (Mark 4:27). In the midst of modern sophistication it ought to make us humble and give us hope to know that

> *God moves in a mysterious way*
> *His wonders to perform.*
>
> —William Cowper, "Light Shining Out of Darkness," in Masterpieces of Religious Verse (James D. Morrison, ed., Harper & Brothers, $5.95)

This Sunday illustrates a pressing need in the American church to remodel the church year. There is no reason to doubt that its development was greatly influenced by the culture of the Roman Empire and medieval Europe; why then might it not be adjusted the better to serve our time?

For the vast majority of American churches the Sunday after Labor Day is the beginning of a new year of work and worship. Many designate it "Homecoming Sunday." For many it marks the return of the preacher to his pulpit following his vacation. School sessions are opening. Our church year would be more effective and realistic if it recognized this situation.

Today would be a good time to begin a series of three sermons; it would help to build interest and attendance cumulatively toward the first "high holy day" of the American church year, World Wide Communion Sunday. If you think

[1] The liturgical color for Kingdomtide is green, the color of continuing life and growth. Additional worship aids may be found in the Book of Worship.

the congregation's mental muscles may be flabby, try some problem sermons—"What's Your Trouble?" "Peace of Mind."

Persistence in Prayer

September 19, Fourth Sunday in Kingdomtide. Romans 8:26-28; Luke 11:1-13.

On Romans 8:28 the Revised Standard Version rendering is vastly better than King James Version. *Things* do not work together for good for us; but *God* is always working in any and all circumstances for our good. The Gospel lesson is on prayer, with particular emphasis on persistence in prayer. Albert E. Day in *An Autobiography of Prayer* (Harper & Brothers, $2.50, p. 171) tells about an inmate who escaped from a Baltimore penitentiary:

"With a crude tool, made out of a piece of steel, he cut through the slate floor of his cell and the concrete foundation of the prison. He burrowed a tunnel seventy feet long, twenty-six feet deep, disposing of the dirt down the cell drain after carrying it back bit by bit in an old gunny sack; working in darkness broken only by the feeble rays of an improvised lamp made out of a bottle with a rag for a wick; having to dig an extra ditch to take care of water seepage; all the while under the necessity of eluding the prison guards who paced by and looked into his cell every fifteen minutes and who were always listening for any unusual noises. Thus toiling night after night for twenty months, he escaped to freedom."

Then he observes,

"If people who want to escape from the prison house of the senses, from the tyranny of things, from the cell of the ego, into the freedom of the sons of God and fellowship with God, would employ just a fraction of the ingenuity and patience of that inmate, there is no one who could not enter into the blessedness of the divine society and into the joys of divine comradeship!"

Education and Religion

September 26, Fifth Sunday in Kingdomtide. Acts 8:26-39; John 6:47-58.

The Gospel lesson would be improved by reading verses 41-58.

This Sunday is the beginning of Religious Education Week. In many church schools it will also be observed as rally day. Both present an opportunity for preaching on "Christianity in Education." There is an old saw which says that what you want in the child you must put in his education. Someone improved on it by saying that you must put it in his *educator*. We do not need religion in the schools so much as religion in the school teachers. The lesson from Acts asks the pertinent question: how can we understand without a guide? The Gospel passage, on the Bread of Life might also be brought to bear on the theme. There is a good service for recognizing church school officers and teachers in the Book of Worship, page 465.

If, as an increasing number of churches are doing with great wisdom, you graduated your pupils in June and perhaps dedicated your teachers on "homecoming Sunday," this might be a good time to deal with what your denominational neighbors believe. One effective way to instruct your people and develop a spirit of brotherly feeling is to discuss another denomination around these questions: What is their distinctive belief? What has been their greatest contribution? What do you admire most about them? The Hymnal, with its treasures from Roman Catholics, Baptists, Unitarians, Presbyterians, Congregationalists, and others, is a wonderful symbol of *one Lord, one faith, one baptism.*

World Wide Communion

October 3, Sixth Sunday in Kingdomtide. Philippians 4:4-7; John 14:23-31.

This is World Wide Communion Sunday. Communion is a *must.* Unless you are good at the introspective, half-thinking-out-loud, weaving of separate strands around one single thought, do not preach a meditation. Preach a sermon. Shorter than usual, to be sure, but following all the formal rules of a sermonic construction.

Ten minutes is plenty, however, as the communion itself should dominate the service. Do not just "tack it on" to your regular order of worship! Use a long form of the ritual. I say *a* long form, rather than *the* long form, for I believe that our ritual needs improving and that there is a place for reverent and creative experimentation by local ministers. For example, I much prefer to put the invitation immediately before the communicants come to receive the elements, rather than in its indicated place.

The Epistle says, *rejoice in the Lord.* The mood of communion is *triumph.* Try closing the service with hymn 164 (third tune) and see what it does! John 14:21 emphasizes that moral obedience is the true test of discipleship. Borden Parker Bowne wrote:

"Work and prayer, contemplation, obedience, aspiration, communion, all mix and mingle in the complex experience of the Christian community; but the one thing common to all, the one thing with which all may begin and which none may ever outgrow, is obedient loyalty to the spirit and commands of our Lord." (*The Essence of Religion,* p. 233. Houghton Mifflin Co., out of print.)

Savior and Physician

October 10, Seventh Sunday in Kingdomtide. 1 Peter 1:3-9; Luke 17:11-19.

The Epistle suggests an inexhaustible subject, "The Salvation of Our Souls." The Gospel might contribute to a fresh and perhaps deeper understanding of salvation if the synonymity in Greek of "savior" and "physician" (and hence of "salvation" and "health") were brought out. To be saved means to be whole, in good (spiritual) health.

Or the Gospel alone might form the basis of a sermon discussing faith healing. What does the church say about it? Are modern healers "fakes"? Where does the contribution of such men as Norman Vincent Peale and Leslie Weatherhead, with their church-related psychological clinics, fit in? Is Christian Science either Christian or scientific? Theodore Ferris of Trinity Church, Boston, once began a discussion of faith healing with the observation that *no healing* is possible without faith.

Any thoughts on the power of appreciation and thanksgiving suggested by the incident you will probably want to save for November!

This would be a good Sunday to begin a series leading up to Reformation Sunday on what it means to be a Protestant. What are the distinctive Protestant doctrinal affirmations? Justification by faith, priesthood of all believers, sufficiency of Scripture, separation of Church and State, final authority of conscience—these are but a few of many. What are the strengths of modern Protestantism? Weaknesses?

Illness

Introductory remarks: Mrs. Trayne is about forty-five years old; she is married and has two daughters, one sixteen and the other nine. The Traynes are members of my former church, and, except for Mr. Trayne, attend services regularly. Mr. Trayne comes perhaps four or five times a year.

Julie Trayne, the nine-year-old, has had a great deal of trouble with her vision; she has had to be in special schools for handicapped children, and for a time it was feared she would become totally blind. Now, however, she is better, and in public school.

Mrs. Trayne has undergone three or four operations in the past three years. Her difficulty is such that at almost any time she may have to be operated on again. About three months ago I learned that she was again in the hospital, in surgery. After a neighbor called to tell me that she was home again, I called on her. She was dressed and sitting in the living room when I called. Julie answered the door, and played around the room as we talked.

The Call

Pastor. Mrs. Trayne, it's good to see you again. I had just heard that you had gone to Chicago to the hospital, and the next day heard that you were home again. Are you feeling pretty well again?

Mrs. Trayne. Oh, I'm as well as I can ever expect to be, I guess. Pete told me I ought to let you know I was going in to the hospital, but I said never mind. This hospital business is getting to be an old thing with me, it seems like.

Pastor. Don't tell me you're getting used to being in the hospital!

Mrs. Trayne. Oh no, nothing like that. But I just didn't want to bother you with all my troubles. And to tell you the truth, I didn't feel as if it would do much good whether you knew it or not. I've just about lost all my faith, after all those operations, all I've been through. **(A)**

Pastor. You've suffered so much that now it's hard to believe in God, is that it?

Mrs. Trayne. Well, sort of. Of course, I believe there is a God—I just don't feel much like having faith in God, though. I've had so much trouble, seems like, and I wonder what all this stuff about faith in God, what good it has done me.

Pastor. It makes you feel as if God has let you down.

Mrs. Trayne. That's about it. I just began feeling as if I wasn't going to ask him to make me well again. I've prayed so much and it didn't do much good. We're supposed to have faith, and all that, but I still haven't got my real health. But you know, I did pray in the hospital. There was another woman there, she had it so much worse than I did, I prayed for her. My, how she suffered, and never a peep out of her! I prayed for her all the time, I couldn't help it!

Pastor. So you found someone who seemed to be suffering more than you, and you found that you had to pray for her. This was a kind of faith that seemed even bigger than your doubts, wasn't it? **(B)**

Mrs. Trayne. I suppose so. But I still didn't—I still don't have any faith for myself. You know what I mean. It don't seem real for me. Why should I have to suffer so? Then there's Julie. It seems now like she will be able to see pretty good, but why did I have to worry about her for so long?

Pastor. You feel as if you've had more than your share of worry and pain.

Mrs. Trayne. Well, I've had a lot of it. Oh, the pain isn't so bad, but it's just knowing I might have to go back and have it done all over again; that's the discouraging part. That's why I've lost my faith. **(C)**

Then there's Pete. You know, Mr. Trayne. You wouldn't believe it, but that man used to be in church every Sunday. Now he don't go hardly at all, and he acts like I'm a burden to him, with all these doctor and hospital bills. He used to be a real help to me, but now I guess he thinks I cost him too much money. (*Here she seemed close to tears.*) The girls and I try to get him to go to church, but he just won't do it. And it's pretty hard for me to go by myself. **(D)**

Pastor. You feel then that Pete resents all your medical expenses.

Mrs. Trayne. Yes, and Julie's, too.

Pastor. And you wonder why he no longer seems to want to go to church.

Mrs. Trayne. Yes. He just sort of laughs at church now, and he used to go every Sunday. Sometimes he'd make me go when I thought I'd stay home, and now I can't get him to go hardly at all. He doesn't seem to have faith any more. Maybe that's why I've lost mine. Gee, it used to be so much better! When the girls were little and before Julie's eyes went bad and before I was sick so much. Seemed like we were closer then, and now I don't know what's going to happen to us.

Pastor. Things seem pretty dark to you now.

Mrs. Trayne. Yes, they do. Oh, of course, I'll get to feeling better, and then I won't be so gloomy. Thank you for calling, Pastor. You'll be sorry you came. I was so down in the dumps.

Pastor. That's all right, Mrs. Trayne. Feel free to call on me any time, and I'd be glad to talk with you

The Counselor's Workshop

Can illness ever become a religion? This pastor's report of two interviews with a parishioner offers some justification for such a belief. Each month this section presents a pastor's report of an interview with someone needing help, followed by evaluations by our consultants.

or Pete in my study any time you like.

Mrs. Trayne. Oh, you'll never get Pete there. Me, I'll be all right, when I get to feeling better. Good-by.

I made a second call on Mrs. Trayne two weeks later. During this call she made small talk. I asked her about her faith, and she said oh, she guessed it was going to be all right. I got the feeling that she was uneasy and unwilling to talk with me, so after a few more remarks, I left. She and the girls were in church the following Sunday, and came regularly until we moved from that community.

Pastor's Comments

I felt as if I had good rapport with Mrs. Trayne during that first call, but the second call seemed to me to be a complete failure. Why this failure? Of course, we pastors should "never" move. Conceivably at a future date I could have been of help to her. Very probably, too, my technique was somewhat faulty, or I may have been overly anxious to help her.

My second question, however, is theoretical. Must we not allow for human freedom, and agree that there are those who will refuse help, be it ever so skilfully offered?

Consultants' Evaluations

THE PROBLEM that the pastor faces in this call is: What does Mrs. Trayne's experience mean to her on a deep level? To this consultant, her illness appears to have a number of meanings or purposes for her. This is complicated, always, by the fact that her illness also has meanings to the pastor, which may or may not be the meanings which she ascribes to her experience.

It would take many interviews by the pastor, in this case, to accurately assess the total situation he is experiencing with Mrs. Trayne. However, even at the first call he has to get his feet on some kind of stable ground, and thus at the very outset he needs some diagnostic assumptions as to the purpose of her illness. These assumptions would be tested through continued contacts, and modified if the evidence demands it.

Here we are, however, at the first call. What tentative diagnostic conclusions can we draw from it that will permit the pastor to continue to work with Mrs. Trayne on the basis of his understanding?

One of the early clues as to the meaning of her illness is that she appears to use it as a way of avoiding the minister. Immediately the question as to why she does this is asked. To this consultant, she seems to want to avoid the pastor because of feelings of not being true to her faith. She feels unworthy, and in a complex way this is related to the purposes she ascribes to her illness.

Her comments seem to suggest that she has lost faith in her illness, because the illness has failed to accomplish the purposes she ascribes to it. The illness has become like a religion, but one that failed her; this feeling of despair over the failure of her illness-religion has transferred momentarily to the pastor who also represents religion.

The evidence for this is seen at **(A)**. Here she states: "I've just about lost all my faith, after all those operations, all I've been through." What she is saying is this: "My illness is not successfully fulfilling the purpose I ascribe to it, and thus it is letting me down. I've lost faith in it." The feeling of losing faith arises out of the failure of her illness to accomplish or fulfil the desires or purposes she ascribes to it. She repeats this idea at **(C)**.

Our diagnostic analysis now leads into the question as to what are the purposes which she ascribes to her illness. Evidence on this point appears at **(D)**. There appears to be a connection between her illness and her feelings toward her husband. The inadequate information suggests that she has angry feelings toward her husband, along with a desire to hurt him. What the roots of this are, we do not know. She furthermore appears to have guilty reactions to her angry feelings.

As a result of the angry feelings and the consequent guilt, she seems to have a need to punish herself for wanting to hurt her husband. Her illness then becomes a convenient way to turn the anger in upon her own person. Having done this, a change in her conscious attitude toward her husband takes place. In being ill she is helpless and needs his care and protection, which she hopes he will express by affection and emotional nearness. This indicates that her feelings to her husband are probably what are called ambivalent, that is, she has both angry and loving feelings toward him all at once.

Having become like a helpless and harmless child, she hopes her husband will accept and take care of her. This will reassure her that he does not hate her because she is angry at him.

This pattern is very common among young children in their relationships to their parents. Children are often angry at parents, and they feel parents will be angry with them in retaliation for their angry feelings. When they feel this way they often manage to get hurt (this is not difficult for a child to achieve), and having been hurt they will say: "Mother or father cannot be mad at me, look how badly hurt I am." In these instances the child accomplishes several important objectives; he becomes helpless, he punishes himself, and he does not have to fear separation from the meaningful parent.

If the parent punished directly, separation might occur. It is not unusual for parents to send children to their rooms alone after they have "done wrong." The anxiety over being separated from the loved one is almost intolerable. However, if the child has punished himself, in all likelihood the parent will move into closer and sympathetic contact. This will permit the child to escape the anxiety over possible separation because of his anger.

In Mrs. Trayne this pattern appears to have been in operation, but without success, for Mr. Trayne did not respond as she had hoped. Thus this purpose of her illness was not fulfilled, and the anxiety about separation is extremely distressing. The next thing she does is to discredit Mr. Trayne and say he is not worth being near anyway, as he has lost his faith in God. She thus succeeds in making him responsible for the

separation and not her own anger.

These comments about her illness are not designed to suggest that the illness does not have a realistic physical basis, but rather that the illness has been given a purpose. It has become a vehicle for expressing the deeper tension of her interpersonal relationships to the most meaningful person in her life.

If the above evaluation of her condition is accurate, it is in itself a commentary on the pastor's relationship to Mrs. Trayne. He seems from his point of view to have been fairly realistic about the situation, and handled it well. At point **(B)** he does, however, appear to be anxious about her deeper communication, and attempts to reassure himself through reassuring Mrs. Trayne. In the long run this accomplishes little. This, however, is a common experience among pastors and they can never avoid the intense moments of anxiety and concern in these dramatic contacts with people.

Short-term protective maneuvers are necessary, but ministers should guard against using them constantly as they will seal off the dynamic relationship. In this interview the pastor might have dealt with this by suggesting to her that he was aware of the deeper meaning of her experience, and would like to have continued contacts with her.

As the second contact points out, once the vehicle of the illness is not present she has to find other ways of handling her emotional patterns. The patterns seen after she recovers are more difficult to deal with in a counseling relationship. The ministry that Mrs. Trayne needs from the pastor is one that will go with her into the deeper meanings of her experience. The understanding of the pastor in the framework of a creative relationship will hopefully bring to this distressed person an awareness of the redemptive powers in constructive faith, rather than the discouragements of a compulsively determined purpose or faith.—**J. L. Cedarleaf, *Protestant Chaplain, Illinois State Training School for Boys***

THE PASTOR in this situation asks two questions. First, he is concerned about why the second call seems to be such a complete failure. Seen as an individual contact, it might be judged as a failure. However, I have been through just such situations where such an interview was something of a necessary phase in a growing process on the part of a person, and where sometime later the attitude was much different.

The pastor is concerned about faulty techniques. I would like to comment in a different direction. I would like to ask the pastor how he felt in the first interview and in the second interview. What were his attitudes toward the woman, the situation, and the kind of a problem which she presented? Did the fact that she seemed to doubt God disturb him? Did the pastor get down to the level of suffering that this woman was experiencing in the first interview? These are questions that are difficult for me to answer on the basis of the printed page.

One guesses that the pastor had a little trouble with his own feelings during the course of the interview, but one cannot be sure. The purpose of these questions is simply to point out that many failures in counseling are not due to faulty techniques as much as to faulty relationships.

Part of this problem in relationship involves the question, "What did the pastor give to this woman in the first interview?" Were his reflections of feeling, and other comments, just mechanical statements, or in responding in this way, did he give something of himself? Did he feel a deep love for this woman and a deep concern about her problems, and did he have any confidence in her inner capacities to grow to the place where she could deal more creatively with her situation? These are questions which each pastor must answer for himself.

The second question in regard to human freedom raises many issues. It is true that if man is free, then he does not have to accept help and that we are dealing with an element here which we cannot control. This disturbs many pastors because they feel they have to help everyone and are very anxious about it. They feel very guilty if they cannot help everyone.

Actually, apart from any theological doctrine, the facts of the matter are that some people do not want help and at the present time there is no way known by which we can help people who do not want it. Again, some people change in their attitudes as their suffering lessens. The pastor will meet a great many crisis situations where people are very concerned about religion. Two weeks later, or a month later when the crisis is over, the interest in religion is gone.

It seems further that some analysis of this woman's personality as it is revealed in the interview would be helpful. Unfortunately, such an analysis is something which not many ministers are trained to do. By and large, ministers have not been adequately trained in modern psychological principles, so they do not know how to think about the person with whom they are talking. They have no basis on which to understand what the person is saying on its deeper levels. A few glances at this case will illustrate what we mean.

Early in the interview, the woman spoke of telling her husband not to bother calling the minister. Here she expresses an attitude of disinterest and indifference. "This is old stuff, and the pastor cannot do much about it anyway," seems to be her attitude. In other words, there seems to be something of an easy fatalistic acceptance of the situation and a lack of confidence in the pastor. She amplifies this by saying, "I didn't feel it would do much good." I wonder how the pastor felt when he heard these comments? They reveal in the woman something of a sense of helplessness.

Going on, we find a woman who very definitely feels that her faith ought to be rewarded. If she is to place faith in God, then God ought to reward this by giving her something, and what she wants is freedom from suffering. She raises the problem as to why she should have to suffer so much. She might have to have the operation done all over. She talks about another patient for whom she felt she could really pray. One senses here an identification with this other patient. It is as though she said, "I cannot pray for myself directly, but

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Doctor Hillary and Pastoral Dynamics

By EDWARD L. PEET

Giving individuals the chance to have their say is the key to group participation and, thus, success in group projects and in solving church problems. This is the experience of the pastor of Central Methodist Church, Sacramento, Calif.

FESTUS HILLARY, pastor of First Church is quite a man about town. A favorite at Rotary, past Grand Chaplain of the Masons, his word and counsel carry considerable weight.

But his ministerial brethren speak of him with qualifying phrases. They will say: "The trouble with Hillary is non-co-operation." "You can't count on him to go along with other people's ideas or plans. If he thinks of it first, you can count him in. He'll support what he proposes."

Why Plans Fail

Let us begin there, for there is much of old Hillary in each of us. We may be further out of the primeval ooze, but we do tend to "support what we propose." We do tend to be tepid in the execution of another man's ideas. The laymen of Methodism are carrying through a comprehensive plan of stewardship education and commitment.

Not a few ministers have supported it with no more than lip service. It was not their idea; nor have they been encouraged to apply the stewardship formula with creative adaptation.

Citations of this kind are legion. Methodism generally owes its strength to centralized leadership with many "general staffs" creating constructive plans to be channeled down to local pastors and churches. All too often these programs fail to catch fire at the grass roots, because no one at the grass roots had a hand in their creation. There is a bit of old Hillary in us all, laymen as well as clergymen.

This discovery about Hillary, far from depressing the Christian leader, should become a hopeful axiom in his work. I would put it in the form of a question: *"How democratically prepared are your best laid plans?"*

Once during the depths of the depression, this writer faced a grim financial picture at the end of the conference year. His own salary was three months in arrears and nothing had been paid toward claims of the conference. In youthful impatience he went out singlehandedly through the town raising a modest sum for the emergency. Jubilantly reporting his work to the official board, he looked about for a round of applause. There was no applause and he wondered why.

Another young pastor spent his summer vacation in a distant place. Attending Sunday services in that town, he was quick to catch the buoyancy of the parishioners. Upon inquiry he became familiar with a multitude of commendable procedures, policies, and programs. At the end of vacation he returned to this own work with a vision kindled by what he had seen.

In the quiet of his study he created a well-thought-out program for the home folk. "Surely," thought he, "they will be pleased." They were not pleased. They were not impressed. They were not moved. He tried charm, he tried salesmanship, he tried prayer. But none of these dented the obduracy of his official board. All he said was like the sizzling noise we used to hear in the village blacksmith shop when the smith dipped the hot horseshoe into the water tub.

Dolefully it came to him that if the brilliant program he had observed elsewhere were to be made effectual in his own charge, it would be entirely up to him. This melancholy prospect cut the nerve of effort. It broke his spirit. He would not be a fatuous soloist.

He said: "Let the people stew in their own juice. Let them offer something better. I have had my say and I have had enough." With touching self-pity he began to dream of greener pastures. At conference time he was on the move, a migratory parson, questing the "holy grail" of an appreciative people.

A Better Way

I need not labor the point. There was a better way and he ought to have found it. Let it be said for him, however, that he had been alert to the faults, failures, and needs of his own charge. He had seen a good thing elsewhere. Sincerely, he sought to go and do likewise.

But the plodding souls of his official board had had no equivalent experience. He tried to communicate that experience to them vicariously. His "bill of goods" was not received. The grand design did not catch on.

On the face of it we can see that the program was never theirs. None of his parishioners had thought of it first, nor did it arise out of group probing or discussion.

What was the "better way"? It

would begin with a generally shared perplexity. No solutions would be wanted until there had been, first, what John Dewey called a "felt need."

The pastor's job was to awaken his people to a sense of sin or failure with regard to that parish's contribution to the kingdom of God, walking a thin line between seeming to point with disdainful personal pride, and the practice of a Christian love that shades off into indulgence.

The first requisite was a corporate confession. This done, solutions of whatever kind, from near or far, could have had their chance. The inspired young pastor would have done well not to have forgotten Hillary for his name is legion. The best laid plans tend to fail when not prepared democratically; plans democratically arrived at move on to fruition under the benign pressure of that multitude of authors, sponsors, and defenders of the faith. In *on* it, they *stay on with it.*

Parish Partnership

The better way of parish partnership can be endlessly illustrated. The custodian of a church we once served had irritating ways. His deficiencies consisted mostly in lack of decorum about the building when services were going on. He would rattle dustpans during weddings, or move about in an undignified way during formal services of worship drawing attention to himself. His behavior was particularly annoying to members of the ministerial household who roasted the poor fellow during the Sunday dinner.

At length a meeting of the property committee was held. Both the custodian and the mistress of the parsonage were invited. All present were held to the larger question of maximum effectiveness of our church in the work of the Kingdom. The offending janitor was encouraged to offer his counsel, as was also the minister's wife. Plain talk was in order, charitably given and charitably received. As a consequence the irritating behavior of the janitor was sloughed off like a soiled suit. The meeting and its directives bore fruit because the persons we needed to carry them out had a say in their formation.

A certain older youth group had become moribund. The best young people no longer went because it held out no interest to them. The youth group was failing because it lacked the vigorous leadership they could give it; but they would not give it because it was failing. It was the old story of a dog chasing its tail.

Clinical Session

At length the pastor set up a "clinical session" on a Sunday afternoon. The time was opportune. One of the dissenters had given up going to the meetings of another church. At the "clinic" she was asked to share some good things she had learned in the other group.

Another able young person who had been standing apart was asked to tell of her recollections from past years. The two-hour group sharing experience sped by swiftly, welding together an effective youth nucleus upon whom the minister could depend for better things in the local youth fellowship. Better things have happened; a dying youth organization has come to life again.

The church I serve now has a young and medium age adult Sunday school class of 100 members. This is something of a phenomenon in a charge of 350 members. Classes of this kind are often found to be self-centered and not church centered; teacher centered and not student centered.

The Navigator class is nothing of the kind. It prides itself on its service to the larger institution. Panel discussions by the members, buzz sessions, frequent changes of officers with the teacher occupying a subordinate position in the business and teaching sessions is outstanding in the program. The idea of the kingdom of God as a group quest inspires each member to be a doer of the word and not a hearer only.

There may be more brilliant ways to get blood coursing through the arteries of the Body of Christ which is the church, but this author, who through 25 years has come to the democratic way the *hard* way, knows not of it. There is a Festus Hillary in us all. If conscience forbids our joining him, wisdom urges us to see that he joins us!

Is It Time?

[*Continued from page 10*]

fight now entered an entirely new phase. Whereas at first all activity was aimed at the individual, the attack now came on the industry itself through legislative restriction.

What I am trying to say is that the church and the temperance forces allied with it have constantly realigned themselves in the fight and in their attacks, like any good general who changes his objective when he sees the opportunity to make an advance through that change and so gain a point over his adversaries.

Actually, the church has never been consistent in its attacks on the liquor problem except in one respect—it hoped to eliminate the evils that it saw alcohol creating, to stop it from breaking up homes, destroying life and hope in the hearts of men. It is only in the last hundred years that it has thrown its weight almost solely against the industry.

New Approach Needed

To me, it seems high time that the church begin to ask itself just where it does want to go in relation to the alcohol problem as a whole. Does it really want to find an effective and constructive solution for the whole problem or does it just want to fight the liquor industry? Is it not time to think through what its real objective is? And could that thinking through require it to completely about face from its present position and head into a new program? Is the basic issue not liquor itself but what drives people to use liquor? If so, what can and what ought the church to do about it?.

THE TRAFFIC IN NARCOTICS, ***by Harry J. Anslinger and William F. Tompkins. Funk & Wagnalls Co., 354 pp., $4.50.***

The church has a definite social responsibility in this area, and one thinks particularly of the city church, recently studied at a nationwide convocation of Methodists. This volume is an authoritative study of the use of narcotic drugs and the attempts to control that use. It will be useful to pastors in communities where narcotics is manifestly a social problem.

Design for the Future-- The Children's Choir

By RUTH K. JACOBS

The children's choir as a "seedbed for the cultivation of a vital personal religion" is discussed here by a writer with years of experience in this field. She is executive director of the Chorister's Guild, First Methodist Church, Memphis, Tenn.

AS in sermons, in church music there are all degrees of quality and appropriateness. And like preaching, one would not go about correcting the bad by condemning good and bad alike. The wide variation in the quality of church music is due to conflicting conceptions of what is meaningful and fitting in church music. Careless selection and slovenly presentation are but evidence of ignorance of the spiritual values of worship music.

Music reflects the worship standards of the church. Good music is not the private property of the wealthy church. One of the most satisfying choirs I know is composed of seven women all over 60 years of age in a little English chapel in Switzerland. They make no pretense at performance, but quietly and devotionally sing the ritual music in unison.

There are large choirs in our Protestant churches that sing much more difficult music, but contribute less in worship value because their contribution is an end in itself rather than a medium for a higher purpose. That higher purpose is the only legitimate one for worship music: to create and sustain a spirit of worship.

Church music has perhaps a greater obligation in the area of religious education. It is tragic, but understandable, that many ministers should fail to recognize the potential power of music in Christian education. Most seminaries offer little encouragement for exploration in the field of music. Nevertheless there is a growing awareness of the peculiar power of music in the educational program of the church.

Music is a natural link between the two areas of the child's religious experience: worship and education. What he learns through music he learns more readily and retains longer. Because the choir gives him opportunity for the ordered expression of great thoughts, these thoughts become more meaningful. The child who understands and assumes the responsibility of ministry through the choir has the path opened for the experience of worship.

It has been said that 85 per cent of the Episcopal clergy received their first training as choir boys. In our nonliturgical churches we are only beginning to sense the enormous formative potential of an intelligent music program. Whether that potential will ever be realized depends partly on the vision of the musician, but infinitely more on that of the minister, because *it can never develop beyond his estimation of its value.* His is the final authority in the church; his is also then the final responsibilty.

What then are the objectives of music education in the church? The Choristers Guild, an association of ministers and musicians dedicated to the improvement of the children's choir, sums it up in its slogan, "Christian Character through Children's Choirs."

Discipline is a word that has been out of favor lately, but an honest choir program frankly imposes discipline upon the children. It imposes the discipline of honest workmanship: to know the music, to learn it to the best of one's ability, to be dissatisfied with slipshod work. It demands the discipline of dependability, regularity, alertness.

It requires the discipline of self-control; to overlook distraction, to put first things first. It imposes the discipline of group conscience: what is best for the greatest number; not *who* but *what* is right. And the choir can impose those disciplines because it can make their achievement attractive to the children. They are disciplines for a purpose—the purpose of being worthy leaders.

There is general concern about the number of teen-agers who drift away from the church. Again the choir is the best way to face the issue, because it meets the problem before it arises. The pride in reaching each successive step in the scale of graded choirs; the habits of self-discipline starting with the smallest child, the pride in achievement, the habit of regularity, punctuality, dependability, the importance of responsibility for the worship service all help to bridge safely the chasm of adolescent indifference.

The children's choir is the finest seedbed for the cultivation of a vital personal religion. Attitudes of worship open the way for the experience of worship. In the active quiet that a good choir demands of its children during the worship service, there will be occasional moments that become more than a pattern of words, and those moments will be a stronger influence for the inclusion of religion in their lives than the wisest of reasoned arguments.

Moreover, the program of music education can change the standards of church music. It can build the foundation of a singing church. People without musical discrimination are wont to boast, "I don't know any-

thing about music, but I know what I like." But it is equally true that we like what we know.

Part of the music program is to acquaint the children, and through the children the church, with our heritage of fine hymns. Time and again, experience has proved that when good hymns are introduced intelligently to the children, they will invariably prefer them to the most superficial and sentimental songs that frequently masquerade under the name of hymns.

Participation in hymn singing is a habit. It is an activity that takes both mental and physical energy. A good music program not only teaches the children the words and music of fine hymns, but establishes the habit of singing them actively. If it is true that the average person learns no new hymns after the age of fourteen, the value of early training is obivous.

While much theology is divisive, music on the contrary is a unifying agent. Time and again people and denominations, unable to find any other point of agreement, have worked together in harmony and common understanding through music. Music has no "race or creed, but gives to each according to his need."

After many years of experience in church music, I am convinced that the greatest single potential the church has for the building of the future is its children's choir. In a way peculiar to itself, it can re-establish the experience of worship; it can condition the church of the future to responsibility and courageous action; it can develop the qualities of leadership; it can change the standards of church music; it can act as a unifying agent.

These results do not come automatically. The crux of the matter is not to recognize the potential, but to develop it. Such a program is the joint responsibility of the parents, the minister, and the director. Without the co-operation of parents and pastor, the director's hands are tied. Likewise the director must be co-operative; he must recognize his work as a part of the total educational program.

Churches that can afford a full-time minister of music are being cheated if they do not have an effective music program for the children. But a great majority of our Protestant churches are small struggling congregations. Their children need not be denied the rich experience of choir participation. Sometimes volunteers can work more skilfully with children than professionally trained musicians.

Besides a knowledge of music and voices, the two most valuable qualifications are the ability to understand and enjoy children, and a sense of the dignity and reverence essential to true worship. Given these two qualities, the person with musical instincts but limited training can extend his knowledge by study and experience.

The Choristers Guild holds regional summer schools to meet just such needs. The church that wants the best for its children will be willing to send its director to some such training school. The reward in deepened vision and improved techniques more than repays the nominal expenditure.

The parents too must assume responsibility for the regular attendance of the children. It seems strange that mothers, so careful of dental and school appointments, will say of church school and choir, "He didn't feel like going, and I didn't want to force him."

J. Edgar Hoover in a recent article indicated that we would be better off as a nation if the emphasis were reversed, or at least balanced. One of the finest choir directors in the country says to her parents, "I can teach your children, but not unless they are present. It is your responsibility to see that they get here. If you can't do that, I can't accept them."

The minister too has an obligation—that of approval and support. Generally the attitude of the parents will reflect that of the pastor. With the minister's stamp of approval, the parents are more ready to take their obligations seriously.

Not long ago, a minister, in speaking of the tragic ineffectiveness of much of our church-school education, said, "If I had my way, I would junk the whole system, hire the finest musician I could find, and approach all religious education through music." That would be too drastic a change to warrant trial, but with the co-operation of parents, minister, and director, there is *no church* where music cannot become a vital part of the religious education of its children.

Too often we conceive of music in the church as limited to a system of choirs. Despite the undeniable value of choir training, it is not as important as it is that every child in the church shall have the world of self-expression through music opened to him. The ideal music program influences the whole church school—not only selected or interested children.

Every church has peculiar conditions that determine what kind of program it should have. It may be a system of graded choirs, but it need not be. There are churches that can accomplish most by training each department in an understanding of appropriate hymns, or by treating the whole church school as a choir.

Most of the denominational hymnals have a wealth of beautiful hymns that are unknown to the congregation. *The Methodist Hymnal*, for instance, has an exceptionally fine Christmas section. Others have magnificent chorales that the congregation never sings or hears. In a poll of eight hundred children's choir directors, the hymns below (see list at end of this article) were generally considered the most valuable ones for children to know. With this list of hymns, and a reference book such as *Lyric Religion* by H. Augustine Smith (Fleming H. Revell Co., $3.50) a start could be made in any church toward Christian education through music.

In Pennsylvania, several country churches, all too poor to hire a trained musician, pooled their resources with results that far exceeded expectations. The "Musical Circuit Rider," as he called himself, spent one day a week with each church, and the wonderful spirit of oneness that developed among them all is testimony to the value in attempting the impossible.

Everyone conversant with the history of children's choirs knows of Flemington, N. J., where Miss Vossler persuaded all the churches of the village, Catholic included, to send their children to her for training. Although Miss Vossler died many years ago, the plan still continues

as the "Flemington Children's Choir School."

For every problem there is a solution; and the problem is the key to the solution. Large or small, rich or poor, the church that opens to its children the priceless privilege of knowing and experiencing worthy church music has opened for itself the path to a richer and happier church life.

For the church that has never had a children's choir, and whose funds are limited, let us outline a plan for developing its music.

Study the situation:

How many children are in the church school; their distribution; are there enough in each department to work with them separately—not less than 20-25? Could a short music period be incorporated in the Sunday morning schedule; what is the most convenient rehearsal time? Send a questionnaire to the parents to avoid conflict with Scouts, etc. (sometimes working with the Scout troops is the best way to start).

Is there a large room available that can be kept free of conflicts; is it well ventilated, lighted, and attractive? With what age group should you start? with the strongest department, or the one most interested? Keep the age range limited according to departments if possible (the wider the age range, the harder it is to maintain interest).

Find a leader with personality that appeals to children, some basic music knowledge; willingness to learn; a pleasant speaking voice; good health.

Find an accompanist. Even when one plays well, it is difficult to play and direct the rehearsal at the same time. The accompanist should be alert and able to play hymns with accurate notes and rhythm.

Get the co-operation of the parents: give them specific responsibility in keeping attendance and other charts, helping with transportation, care of vestments, planning occasional parties, in helping children memorize words and music at home, insisting on regular attendance, and care of the music.

Set aside funds for music and materials, for keeping the piano in tune, for recordings to exemplify tone and style for the children. Choristers' Guild membership and summer school for director, possible piano lessons for accompanist.

Music

Primary and junior children:

Hymns for Primary Worship, Westminster Press, 5 or more copies. $1.00 each

From juniors upward:

New Hymnal for American Youth. ed. by H. Augustine Smith. Fleming H. Revell Co., $1.50

Concord Hymnal, E. C. Schirmer Music Co., $1.25

For children 5-8 years:

Song Wings, Books 1 and 2, C. C. Birchard & Co., 72 cents and 96 cents

Father, Hear Thy Children Sing, Hall and McCreary Co., $1.50

For children 9-12 years:

Anthems for the Junior Choir, Westminster Press, 75 cents

The Treble Choir, Hall and McCreary Co., 40 cents

Junior Choir Church Year. Harold Flammer Inc., 60 cents

Junior Choir Anthem Book, Vols. 2 and 5 (both for unison voices). H. W. Gray Co., 60 cents

Anthem Book for Adult and Junior Choirs, H. W. Gray Co., 60 cents

Music for junior high and high school choirs:

Great Songs of Faith, Neil A. Kjos Music Co., 65 cents

Christmas music for all ages:

Christmas, Its Carols, Customs and Legends, Hall and McCreary Co., 60 cents

Ditson Christmas Carol Book, Oliver Ditson Co., 50 cents

(Recommendation: Order copies of each for examination and select those that best suit your needs. All the primary songs and most of the junior songs can be taught by rote. Only two copies, one for the director and one for the accompanist, are necessary. In the junior high and high school choirs, each person should have a copy of the music.

(These prices are subject to change without notice.)

Hymns selected by 800 directors:

"This is my Father's world"
"Fairest Lord Jesus"
"Holy, holy, holy"
"Joyful, joyful, we adore Thee"
"O God, our help in ages past"
"All creatures of our God and King"
"Praise to the Lord, the Almighty"
"Rejoice, ye pure in heart"
"Come, Thou almighty King"
"O worship the King"
"Now thank we all our God"
"For the beauty of the earth"
"All glory, laud, and honor"
"Come, ye thankful people, come"
"When morning gilds the skies"

How Shall We Think of Hell?

[*Continued from page 12*]

is not among them. The New Testament makes that clear. It is essentially a gift of God, but it is a gift contingent on certain attitudes and decisions on our part.

I was for a time a member of a college faculty. In that institution no student had any inherent right to a college education; he had to earn it. At the end of the first term we averaged them up and those who did not make the grade were simply dismissed. Before you might go on with your academic career you had to demonstrate that you were capable of going on with it.

To the perennial complaint that "a man has to live," the reply might well be. "Why the necessity?" We do not have to live if to live involves dishonor. Death were better. We do not have to live forever if we are dominated by thought and attitudes that made even our life here a mess. Eternal life would seem to be contingent; it must be contingent.

In this process of demonstrating what we are, today is the time above all other times. One has but threescore years and ten—a few more or a few less—to perform the actions, make the decisions, render the services that qualify him for the life eternal. These things will not wait: there is no time to fool around. "*We must work the works of him who sent me, while it is day; night comes, when no one can work.*"

your right to say it

ASKS SAME PRIVILEGE

EDITOR: I have read "Methodism Sold Short" by John Caswell Roper [May, p. 20]. Several questions come to my mind. First, where in Scripture does Jesus say that he was born of a virgin? If this is so important a matter he would not have remained silent. Why does not Mark, who wrote before the other three writers of the Gospels, not mention it and also John. Paul was a rather strict man in what Christians should believe, why does he not mention the virgin birth? If we insist upon every Methodist believing one strict narrow point of view we fall into legalism, the very thing that Jesus was fighting.

As to the questions raised by Mr. Roper in his article, it is apparent that he has not read on the other side of this theological question or else he has chosen to ignore the answers given. I have not yet found the answers to the questions posed above.

He raises questions concerning the miracles and other events in the life of Jesus. If we are to take all Scripture literally and without any study of the times, situation, or cause of writing; what are we to do about Paul's views of women and marriage as second best or only as a last resort in solving the problems of this life?

I am very happy to have Mr. Roper believe as he does and be a Methodist. I ask only that he grant the same privileges to those who also have the "warmed heart," but disagree with him on the two questions that he raises.

CHARLES T. RINKEL, JR., *Irwin, Iowa*

ROPER REPLIES

EDITOR: A copy of the letter to you from Charles R. Rinkel, Jr., replying to my article "Methodism Sold Short" is before me. May I briefly reply to the following points?

1. "It is apparent that he has not read on the other side of this theological question or else he has chosen to ignore the answer given."

I am glad to *confess* that I have "chosen to ignore the answers given." It is very likely Brother Rinkel has explored the literature to which he refers more than I. I have never gone slumming to discover the evil in the underworld; I see enough close at hand.

Besides, as a student at Wofford College sixty years ago, I found the debating societies never discussed a negative. The question was stated in *the affirmative.*

In my article I only quoted from Matthew. I did not mention Dr. Luke, whose scientific approach often caused him to mention a detail, because one witness like Matthew was enough for any court. Did Mark or John challenge the virgin birth? Paul thought he had a real gospel—"for there is none other name under heaven given among men, whereby we must be saved."

Did Mark, Paul, John, or Luke find exception to the Beatitudes recorded by Matthew? Did either of the other three explain the Incarnation as John proclaimed it? John did.

2. Brother Rinkel overlooks the fact that *the obvious* and *the well known* are often not recorded in history. Years ago I was assigned to the task of writing, for practice in research, on the kind of houses, clothing, food, and furniture to be found in the back country of Pennsylvania around 1750: to support my statements by *source material.* There was plenty of secondary information; this would not do. Why was material so scarce?

Men do not record *the obvious* and *commonplace.* What was accepted need not be repeated. Why should Jesus think anyone would doubt his divinity? Until Thomas was convinced about his resurrection, he doubted. Did Jesus not know He was the Son of God, born of Mary "conceived by the Holy Ghost." At twelve years of age: "I must be about my Father's business."

3. I am certainly pleased to let Brother Rinkel solve, if he can, "what to do about Paul's view of woman and marriage." In my article I did not refer to Dr. Sockman on divorce. My attention was at two points: both are in the Articles of The Methodist Church. Brother Rinkel claims to "disagree with [me] on the two questions that [I raise]." This means, if I have learned logic, he disavows now the vow he took when he became a minister.

Right now this government is in trouble by the fact that there are men claiming privileges of citizenship and at the same time serving communism. If we love truth we should live up to it.

. . .

JOHN C. ROPER, *Sharon, S. C.*

A LAYMAN'S VIEW

BROTHER ROPER: . . . My very sincere appreciation of your article "Methodism Sold Short."

Though a layman, I have done a great deal of reading and thinking on this issue. I think many thousands of laymen are confused. It seems to me the Bible is very clear as to the birth of Jesus, also the Articles of Religion, also the questions asked of every man entering the ministry or the episcopacy. It's confusing, then, to encounter the theory that, because our small minds cannot comprehend this act of God, it could not have happened. We reject statements in one verse and move along a few verses and accept something just as strange, except as we believe.

We are completely surrounded from morning till night by things we accept by faith because no man can give all the answers. We accept all of these on faith; yet say we must "interpret" the birth of Jesus.

If we are going to scissor out portions of the Bible and particularly the New Testament—and a lot of that is going on as you know—wouldn't it be more honorable for those back of this new theology to present to the General Conference—I have attended all but one since 1936—a Resolution changing the Articles of Religion and the Interrogations? I don't think it would pass but before long it might. I fear The Methodist Church is heading toward a crisis, for many people on the outside are asking, "Just what do you Methodists believe?"

Thank you again for your article, it expresses so well the thoughts in my mind for a long time.

CHAPIN D. FOSTER, *Tacoma, Wash.*

John C. Roper himself had received at this writing more than twenty-five letters expressing appreciation, and in many cases approval, of "Methodism Sold Short." The letters published in THE PASTOR *will be representative of those received by the Editor and in proper proportion, pro and con.—Ed.*

A SLIGHT PROTEST

EDITOR: THE PASTOR is a good magazine and, I believe, becoming better. For this reason I would voice a slight protest over the article "Methodism Sold Short," by John Caswell Roper . . .

I am glad that this article does not reach the hands of too many of our laymen. It is disturbing (not that I have too much objection to being disturbed) and brings to focus nonessential issues.

The subheading is misleading when broken down—or at least I think it is misleading. It states that the article "focuses attention sharply on the Methodist view of Scripture and [the Methodist] basis for doctrines of the virgin birth and hell." The implication is that the article by Roper expresses the doc-

trines and views of The Methodist Church.* This I question. . . .

His quarrel with the General Conference over their position regarding the essential use of the Apostles' Creed is pretty much personal and does not seem to add much to the article.

There are those who believe it is a very tenuous faith which declares, as does Roper, that "In his miraculous birth lies the whole secret" of the life of Jesus and the life of The Methodist Church.

My thought is that three good pages of THE PASTOR were used in this issue for an article which has little to do with life of today or tomorrow. Little could be accomplished except possibly to perpetuate some threadbare arguments and doctrines which we might well forget if The Methodist Church is to "serve the present age."

P. S. Maybe I should add that the above does not reflect the thinking of "one of the younger men in the ministry." I have been thirty years a minister in The Methodist Church.

HOMER C. CHISMAN, *Torrington, Wyo.*

** This implication was not intended. —Ed.*

GOSPEL WARRIOR

EDITOR: I have read with much satisfaction the article, "Methodism Sold Short," by John Caswell Roper, and I want to thank God for such gospel warriors as Brother Roper. I am likewise grateful to THE PASTOR for carrying it.

When I read Ralph Sockman's article in *Look* magazine, which Brother Roper refers to, I too was disturbed. I'm glad someone was disturbed enough to do something about it! Makes me ashamed of myself, but then I couldn't have begun to write the masterful rebuttal that Brother Roper has penned.

What disturbs me though, is why such articles never seem to come from the younger men.

I think that democracy as practiced in The Methodist Church is a healthy thing, but there is danger involved. Our conference boards on Ministerial Qualifications and Training are quite selective when it comes to certain matters pertaining to education; I believe there are quite more important aspects upon which they had best become more selective, not the least of which are those mentioned in "Methodism Sold Short."

JOHN E. DAVIS, JR., *Sandy Lake, Pa.*

METHODIST REQUIREMENTS

EDITOR: John Caswell Roper, in [his article] "Methodism Sold Short," raises some intriguing questions on an important subject. His opinions of the nature of the church differ sharply from mine; it is his right so to believe.

Apparently he feels that every member and every minister of the church should ascribe to doctrines strictly in accordance with the Apostles' Creed, with special reference to the virgin birth, a belief in an infallible Scripture, and a physical hell. He feels that no one unwilling to accept these doctrines in full should be a member of the church. He can feel this way if he wishes; if so, the logical procedure would be for him to join the Roman Catholic Church; it is that kind of church.

A number of statements in Roper's article are confusing, coming from one who professes to be acquainted with the Scriptures. I wish he had tried to document his statement that the Apostle Paul agreed on the Apostles' Creed and the virgin birth, or the idea that the beggar Lazarus was in heaven. He apparently is not aware that in the Scriptures there are at least four Hebrew and Greek words referring to the hereafter which are translated in the King James Version simply as "hell." Just which of these should be the Methodist hell he fails to explain.

I realize that the Articles of Religion cannot be changed, and that ministers are not supposed to teach doctrines contrary to them. However, I have never been convinced that the Articles of Religion were necessarily true, or that they could be proven by the Scriptures. Article VII denies the first statement of Article VIII, yet Article VII can be disproved by Scripture (Rom. 5:12; 1 Cor. 15:22). Article XXV is decidedly contrary to Scripture (Matt. 5:33-37; Jas. 5:12). It would be sheer folly to say that Article XXIII was based on Scripture.

Neither can I admit that the Articles of Religion "are a part of Methodist doctrine to which all are supposed to subscribe and to adhere to." I stand firmly on the words of John Wesley that the only condition required of persons seeking admission to the church is "a desire to flee from the wrath to come, and to be saved from their sins," that "the distinguishing marks of a Methodist are not his opinions of any sort," and that "the Methodists alone do not insist on your holding this or that opinion."

It is true that Wesley and his early followers set high standards and expected much of members of the societies. Yet their requirements were moral and disciplinary (as in the "General Rules") and not in any sense doctrinal.

Am I unworthy of the Methodist ministry if I hold these views?

JOHN C. COX, *Ellenburg Depot, N. Y.*

REMEMBER WESLEY'S WORDS

EDITOR: The article by John Roper was one of the worst I have ever read. The author might do well to remember that Jesus required of his disciples no assent to a doctrine of him but to his cause. *Not every one that saith unto me, Lord, Lord . . . but he that doeth the will of my Father. . . .*

History has shown how tragic to Christ's spirit and cause the efforts to make men conform to theological doctrine. Men are different by nature of emotions, experiences, and the like. In these days how badly we need to remember the great words of Wesley, "If your heart be right, give me your hand." Not Dr. Sockman but Brother Roper, with such a spirit as he shows, has sold Methodism's true genius short.

EDWARD JERVEY, *Atlanta, Ga.*

OUR LAYOUT

EDITOR: Just a word about the typographical layout of THE PASTOR. As an ex-printer this interests me from several angles.

I don't like your system of starting an article on the left-hand page when the heading is on the right-hand page. First, I find it confusing. Also, I clip and file the best articles and this system makes the filing of material from THE PASTOR difficult.

Also, I don't think the beginning of the article is clearly marked, as on page 26. If you're going to use this system, the least you could do would be put a large initial at the opening paragraph.

I suspect others may be experiencing similar difficulties. Another item might be helpful, and that would be not to place run-overs so that one must choose between which of two good articles to clip because the run-overs are on opposite sides of the same sheet.

LAURENCE I. SMITH, *Columbia City, Ind.*

GOOD BOOKS, HURRAH!

EDITOR: . . . Lift high a loud amen to the "explosive tirade" by Chaplain Lippincott [May, p. 36]. Ironically, while our militarists are flaunting billion-dollar C-bombs to deter communism, economic determination already has captured our publishers. How about employing a good-book salesman like H. H. Lippincott to block this communist beachhead in the book business! . . . .

VIRGIL A. KRAFT, *Chicago, Ill.*

New Adult Publications

A new periodical and significant changes in the adult publications have been planned to meet the needs of Methodist adults, it has been announced by Charles M. Laymon, editor of Adult Publications.

An outstanding development in American life is the Older Adult Movement. This group has been referred to as the fastest growing segment of our population. To meet their needs a new quarterly magazine to be called *Mature Years* will begin publication in October. It will be addressed to the interests of all older adults whether working or retired, shut-in, or active, and will represent an enlargement in scope of the present *Home Quarterly*. The latter will be discontinued with the first issue of the new publication which is to take its place, and is to be ordered and distributed in the same manner.

Mature Years will carry six sections, each to be devoted to special interests of older adults. This publication is said to be the first of its kind in the field of religious journalism. It will be printed attractively, using large type, an ample spread of pictures, and a four-color cover page.

A new two-year Adult Bible Course will begin in October also. The first nine months will be a survey of Old Testament life and thought. It will be followed by a similar nine months' study of the New Testament. The series will close with a six months' unit in biblical theology. The Adult Bible Course will be carried in a separate quarterly publication rather than in *Adult Student*.

This will make possible back orders for several years to come, a feature that could not be provided as it has been printed in the past. The Adult Bible Course must be ordered by name beginning with the October-December quarter. It promises to be a most interesting study.

The *Adult Student* will be enriched in October by a new course for Adult Fellowship groups. This may be used by adult groups in the Sunday Evening Fellowship or as an alternative study for Sunday morning. It will deal with issues of current interest and will appeal to those who are alert to the impact of Christianity upon contemporary life. The first course by popular demand will be "Major Methodist Beliefs." This new curriculum will supplant *Learning for Life*, which will no longer be printed after the July-September issue. Teaching helps for the course will be carried in *Adult Teacher*.

Another major change in the adult publications will be found in *Wesley Quarterly*, beginning with the October-December issue. It is to be enlarged by the addition of sixteen pages. This will make possible enrichment articles, more pictures, and fuller lesson treatment. Each issue will carry on its cover a different line drawing of an incident in the life of John Wesley.

Users of adult publications will be interested in the new cover policy followed throughout. Pictures in a bolder and more contemporary spirit are being selected because of the conviction that they are just as truly curriculum material as the lesson helps and the articles inside the magazine. The drawings used in *Bible Lessons for Adults* have been brought more into line with this emphasis also.

Adult Teacher has been improved with new kinds of teachers' helps. Each lesson in the International Lesson Series has two separate types of guidance for two specific teaching methods. Those who lecture and use discussion questions will follow "The Leader in Action." Those who employ group process techniques will appreciate "The Group in Action," where helpful suggestions are to be found. In both cases the guidance will be spelled out in more detail than before.

In addition to these features, the teacher will be provided with two additional illustrations for each lesson, prepared by Roy L. Smith. They will be carried in a section called "From Literature and Life."

A change in the name of *Visitors' Leaflet* goes into effect in October. It will be known as *Worship Leaflet* which describes more accurately the nature of the material.

CHURCH TAKES LOYALTY OATH ISSUE TO COURT

SAN JOSE, CALIF. (RNS)—First Unitarian Church here has petitioned the California Supreme Court to declare unconstitutional the state loyalty oath required of institutions seeking tax exemptions. [See "California's Oath and the Churches," by Robert W. Moon, THE PASTOR, June, p. 2].

The church called the oath requirement a "moral affront" and said it violates the federal and state constitutions.

The congregation asked the court to direct the Santa Clara County Assessor to disregard the oath requirement in the church's application for tax exemption.

Edward Eby, president of the board of trustees, said "Our church believes in democracy, in freedom, and the right of the individual as set forth in the United States constitution. We have always been opposed to totalitarianism of any kind. Historically, we have never advocated force or violence in carrying out any purpose.

"We regard this request of disavowal of advocacy as a moral affront and one which questions our integrity," he added. "We also hold that matters of belief are not a valid basis for tax exemption."

TOWN-COUNTRY CONFERENCE

The National Methodist Town and Country Conference will be held on the campus of Indiana University at Bloomington, Ind., July 22-25, 1955, according to Glenn F. Sanford, head of the Department of Town and Country Work of the Board of Missions.

The Council of Bishops has issued the call for the conference which has been planned by the Interboard Committee on Town and Country Work. Held once every four years, the conference is attended by thousands of town and country ministers, rural workers, and laymen and laywomen.

Extensive research is now under way in preparation for study groups at the Bloomington conference. Sixteen study topics already have been selected, and groups under the direction of Earl Brewer, Emory University, Georgia, are working on these. A special study will be made of ten types of communities to discover the best way the church can serve a particular kind. Roy A. Sturm, head of the Department of Research and Survey for the Division of National Missions, will direct this phase of the work.

PRINCIPLES OF RELIGION AND PSYCHIATRY ACCORD

TOPEKA, KANS. (RNS)—Church and psychiatry leaders concluded at a two-day conference here that the principles of religion and psychiatry are compatible.

Edward F. Gallahue, Indianapolis insurance firm president, sponsored the

meeting, which was conducted under the auspices of the Menninger Foundation here. Gallahue underwrote the cost in the interest of "human welfare and betterment." He is establishing a grant at the foundation for a continuing program of planning in the fields of psychiatry and religion.

Leading psychiatrists and churchmen from over the country attended the conference. In a unanimously-adopted statement they said, "There is nothing incompatible between the principles of religion and psychiatry; and man's relationship to God, no less than his relationship to other men and the world, is relevant in both psychiatry and religion."

"Some clergymen have charged all psychiatry with being materialistic and with placing excessive emphasis on sex," the statement said, "while some psychiatrists have considered all religion a manifestation of neurosis.

"Such distortions have prevented some members of each group from adequately appreciating the work of the other and have served to confuse the public."

The clergymen and psychiatrists agreed that they "are at work on many common problems" and that their "spheres of function are mutually involved in many respects."

It was also "recognized that areas of disagreement remain and will remain until further understanding leads to integration."

The conference endorsed existing efforts "to promote instruction of medical students and psychiatric residents about the principles of religion and the work of clergymen, and the instruction of theological students about the principles of psychiatry and the work of psychiatrists."

Extension of such mutual education through formal training programs and future conferences at local and national levels was urged by the group. They agreed to report to each other within two months their comments and evaluation of the meeting here.

Opinions submitted during the year will be used in planning a similar conference at the Menninger Foundation next year.

FOURTH SUNDAY LEAFLET

Some facts regarding the manner in which the Ministers' Reserve Pension Fund provides for Methodism's retired ministers, ministers' widows, and their families, are given in the leaflet, "Yes, the Church Cares," which is the World Service Fourth Sunday leaflet for August.

The work of the Board of Pensions is made possible by gifts and contributions from the members of our churches to Methodist World Service. The leaflet is free to pastors in quantities desired by writing to the Service Department, 740 Rush St., Chicago 11, Ill.

NEW MISSIONS MAP

"The World Mission of The Methodist Church," a map prepared by the editorial department of the Board of Missions and produced by Rand McNally, has been prepared to meet the need for an authentic new map of Methodist missions.

This is a wall map nearly four feet high by six feet wide. It is a colorful, authentic, and complete map of Methodist missions, showing the major political subdivision of the world, the chief cities, the large rivers, and other geographical features. The map itself is a modified Mercator projection.

Centers of Methodist missionary activity at home and abroad are marked and named. Six insets show in charts, tables, and graphs, the distribution of missionaries of The Methodist Church, the growth of the membership of the denomination at home and overseas, the relative strength of the great world religions, and the estimated world constituency of the main branches of Christianity.

A unique feature is the series of five smaller world maps across the bottom of the large map, showing in color the spread of Christianity in the year 500, 1500, 1800, 1914, and 1953. These charts are based on original research by Arthur J. Moore, Jr., and tell the history of advance and recession across the years.

The map is priced at one dollar, postpaid. It comes folded in a heavy manila envelope. Send money with order to Literature Circulation Office, 150 Fifth Avenue, New York 11, N. Y. "The World Mission of the Methodist Church" may also be ordered from Methodist Publishing House branches or from Literature Headquarters, 7820 Reading Road, Cincinnati, Ohio.

If an unfolded copy in a mailing tube is desired, send two dollars to Editorial Department, Board of Missions, 150 Fifth Avenue, New York.

NEW INTERMEDIATE ELECTIVE

A new intermediate elective course entitled *Christian Beliefs* has recently been issued by the Editorial Division of the Board of Education. This unit is the first in a series with a new format, with both a pupil's booklet and a leader's guide.

CALENDAR OF EVENTS

Information for this section should reach the office of *The Pastor* six weeks before the event or conference is scheduled to take place, or as far in advance as possible.—Ed.

July 6-8—Western Jurisdiction Workshop Conference for pastors and District Superintendents, Salt Lake City, Utah.

July 6-21—Tenth annual interdenominational Town and Country School, Emory University, Ga.

July 9-11—National Conference of Methodist Men, Purdue University, Lafayette, Ind.

July 19-24—Seminar on Work of the District Superintendent, Mt. Sequoyah, Ark.

July 19-Aug. 19—Second Term Supply Pastors' School, Southern Methodist University, Dallas, Tex.

July 20-Aug. 6—School for Approved Supply Pastors, Duke University, Durham, N. C.

July 21-25—Meeting of Methodist historians at Lake Junaluska, N. C., under auspices of the World Methodist Council, Association of Methodist Historical Societies, and Historical Society of Southeastern Jurisdiction.

July 25-31—Workshop for Directors of Christian Education (NCC), Conference Point Camp, Williams Bay, Wis.

July 26-30—District Superintendents and Pastors' Conference, Lake Junaluska, N. C.

July 26-Aug. 6—NCC Radio and Television Workshop, New York, N. Y.

Aug. 2-9—South Central Jurisdiction Local Church Youth Conference, Mt. Sequoyah, Ark.

Aug. 2-13—Leadership and Laboratory School, Lake Junaluska, N. C.

Aug. 8-15—Southeastern Jurisdiction Camp Meeting, Lake Junaluska, N. C.

Aug. 11-12—Annual meeting of Southeastern Jurisdiction Council, Lake Junaluska, N. C.

Aug. 11-20—South Central Jurisdiction M.Y.F. Workshop, Mt. Sequoyah, Ark.

Aug. 11-20—South Central Regional Youth Workshop, Mt. Sequoyah, Ark.

Aug. 14-21—Religious Drama Workshop, National Council of Churches and American Baptist Assembly, Green Lake, Wis.

Aug. 14-31—World Council of Churches, Evanston, Ill.

Aug. 16-19—Town and Country Conference, Southeastern Jurisdiction, Lake Junaluska, N. C.

Aug. 16-21—Northeastern Regional Field Workers School, Williamsport, Pa.

Aug. 20-22—National Methodist Student Commission, Napierville, Ill.

Aug. 20-28—National Conference of Methodist Youth, near Chicago.

Aug. 22-29—Convocation of Supply Pastors, Lake Junaluska, N. C.

Aug. 22-30—World's Student Christian Federation conference, arranged by United Student Christian council, Evanston, Ill.

Aug. 29-Sept. 1—Convocation of Adult Workers with Youth, Palmer House, Chicago, Ill.

Aug. 30—Sept. 4—Eleventh International Audio-Visual Workshop (NCC), at Green Lake, Wis.

The Fountain

CRUSADE FOR WORLD ORDER

Your Council of Bishops has, in accordance with the expressed will of the General Conference, inaugurated a church-wide crusade to interpret to our people the meaning of peace, the function of the United Nations, and the urgent need for international disarmament, lest our newly devised implements of war destroy the race. We are confident of the support of all persons who yearn for peace and look for a new world wherein dwelleth righteousness.

When we speak of achieving a social order after the mind of Christ, we must not let slip a more fundamental truth. No order of society is better than the men and women who compose it. The soul of all reformation is the reformation of the soul. The appeal of the Gospel is addressed primarily to the individual. Therefore, it behooves us in season and out of season, to give ourselves wholeheartedly to the work of evangelism and education, to the public worship of God and the preaching of the Gospel. Individuals, one by one, must be persuaded to yield both heart and will to Jesus Christ and to find in Him forgiveness and the witness of an approving conscience. These same persons need to be established in Christian ideals and practice to the end that they become living examples of the faith and crusading members of the Church Militant.

—From "A Statement to the Church by the Council of Bishops," April, 1954. (For the full statement see the *Christian Advocate*, issue of May 20)

ETERNAL JOY

But Christianity is not just living a good life. Christianity is the enjoyment of eternal life. . . .

John R. W. Stott, in *Man with a Message* (Longmans, Green & Co.)

YOUR BIBLE

The preacher must live with the Bible so that if the world came down in ruins tomorrow it would find him working on some portion of scripture; not for Sunday, but because it is a lifelong process with him, passing in review before his mind the whole truth of the Bible. You have probably already found that the most vital sermons that you ever had were not those that were prepared for special occasions, but were those that you glimpsed when you were reading the Bible and had no need to be preparing for anything in particular. The mind works when it doesn't have to, and often when compelled it won't work at all. . .

Halford E. Luccock, in *Communicating the Gospel* (Harper & Brothers)

THEY RAN OUT

We Christians, however, are forever trying to dodge the fact we belong at Nineveh. During World War II when German cities were being bombed mercilessly from the air a Swedish commentator noted that in Germany thousands of men and women were simply dropping out of sight. Weary of the dull routine of their daily responsibilities they found it expedient to use the chaos caused by air bombardment as an easy way out. They could blame the bombs for loss of identity and let the world believe them dead. Here was an unparalleled opportunity to run out on unpleasant situations and onerous responsibilities. It was a chance to claim freedom. It was, however, a perilous freedom; a freedom to be lived in bondage to a bitter conscience and an unending sense of guilt. Bound for Tarshish, away from Nineveh, these weary souls plunged ahead toward tragic disillusionment.

Harold B. Walker, in *Upper Room on Main Street* (Harper & Brothers)

THE NEW WAY

Everything in creation obeys the law of love. There is no tree that bears fruit for its own use; the sun does not shine for itself. It is only man and the devil who in everything seek their own. So far from self-love being a natural ordinance of God in nature, it is a devilish perversion. That which in all things only seeks its own, is thereby closed against God. But when through faith man becomes open to God, the love from on high obtains a free course to and through him. He becomes a "tube," which by faith receives everything from God's love and then allows the Divine love to stream out over the world. God's love has made a new way for itself down to lost humanity. Once for all, and in a decisive manner, this has come to pass through Christ. He came to us in the form of a servant and in humiliation, yet His majesty has not thereby grown less. He has rather revealed it in still greater glory. His majesty is the sacrificial, self-giving majesty of love.

Anders Nygren, in *Agape and Eros* (Westminster Press)

ONE STEP

As often as a man or woman, by personal conversion, turns to Jesus as his Saviour and Lord, the Church is being built. But the acceptance of Christ as Lord is the first step, not the last; and until it leads to fellowship, a fellowship dependent on the Spirit, religion has not learnt to walk or talk. Some epigrammatist has said that if religion doesn't begin in the individual, it won't begin, but if it ends with the individual, it will end.

J. R. Macphail, in *The Way, the Truth and the Life* (Oxford University Press)

THE LISTENER

The art of listening! How easy to speak of; how difficult to practice! And the minister, being disposed to ready speech, by training and profession, finds it very hard to learn to listen, really listen. One can, of course, deliberately keep his mouth shut, but this is not quite the same as listening and often the strain will show. Or, again, one may find the other's story interesting because it stirs the memories of one's own problems and so reply, "I know how you feel. I had a similar experience . . ." and then you're off and running. We all know the definition of a bore: a man who keeps on talking after we have thought of something clever to say. Harry Stack Sullivan spoke of the therapist's role as that of "*participant observer*," one who is sufficiently uninvolved in the case to hear and see the meanings of the patient's communication but who is never content merely to mirror them back or to accept them without interpretation. . . .

Albert C. Outler, in *Psychotherapy and the Christian Message* (Harper & Brothers)

Browsing Through the Fiction

A Review by GERALD KENNEDY

A MAN said to me the other day that in his novel reading he often kept on to the end in the hopes that sooner or later something would turn up worth considering. It is a vain hope. If you do not feel it on the first page, the chances are it will never appear at all. Perhaps that is why some of the best books ever written have memorable first lines. Read what Charles Dickens wrote in the opening of his *Tale of Two Cities*, or consider Laurence Sterne's first sentence in *A Sentimental Journey*.

These men knew the importance of capturing the reader's attention at once, and they knew that discriminating readers would sense immediately whether it was worth going further. There is usually an indefinable something in the opening paragraph that tells a man that here is a real novelist and this is a book worth reading.

It may be objected that you cannot come to such hasty conclusions. That there must be some exceptions to the general rule, I have no doubt. But generally speaking, the book either has it or it does not have it, and the whole thing is obvious in the first few words. One sound from a bell proclaims that it is made of silver or of lead.

I wish someone could say what it is that the real novelist has and the imitator lacks. It is all the difference between a living rose and a paper flower. But to save my life, I do not know what it is. All of this is a gradual build-up to a brief word concerning one of the good novels that I have read this past quarter.

When He Shall Appear

It was obvious at once that the plot of this book was dealing with a rather difficult subject. It was going to tell about a man very similar to Jesus who appeared in a modern time, and it was going to follow his career and tell what would happen if Jesus should return. This may sound like a wonderful idea but, believe me, it is very difficult to make real, and I was of the opinion that it would deserve an "A" for effort, but probably would seem artificial and contrived.

But the first page changed my mind and at once it was apparent that a man who knew how to write was dealing with this interesting theme. Right from the beginning it has the feel of reality. And when we observe what happens to a modern saint and prophet, we are better able to comprehend what happened to Jesus, and why. The book has a real message, but it has so much dramatic interest that you cannot lay it down. Any of you who may have read this survey before will recall a book entitled *You Shall Know Them* (reviewed in THE PASTOR, Oct., 1953, p. 37). I would put this one in the same class; which is to say, it is terrific.

The Night of the Hunter

The last book I read that carried me along as well as this one was *Too Late the Phalarope* by Alan Paton. In that book I entered into the anguish and fears of a man. In this book it is the fate of two children which enveloped me. A condemned murderer left behind with his young son a responsibility of keeping the money he had stolen. But a cellmate of the man knows that it is somewhere about and tries to find it. It is a sordid story and has the slugging effect which unadulterated evil has on men.

This is not so much for relaxation, but it is real writing and unforgettable art. The writer has that magic touch which can bring the reader into personal relationship with every character, almost as if he had been introduced in his own home. I never read a book like this without feeling again how hard it must be to judge people with real justice. Personally, I am glad that we can leave these things to God.

The Adventures of Augie March

This novel was a book-of-the-month selection and I suppose many have read it. It is typically a writing of our time with many questions and few answers. Now and then there seems to be a comprehension of a larger meaning, but the hero finally manages to stifle that impulse and follow the rather commonplace, tawdry path chosen by so many of our contemporaries.

It is good writing, with many marks of the legitimate novelist. It is also a tale full of much action and not very much meaning. This, of course, is the typical remark of a minister. Just tell the story and leave the meaning out is the philosophy of our time. Still it does seem a pity to spend so much energy and money producing a yarn that leaves the reader with that all-encompassing expression, "So what!" The only virtue of such a book is to reenforce our assurance that without a dedication and a faith, the most exciting life falls flat.

Come, My Beloved

This one never quite came off for me. It is a fine moral tale concerning a missionary to India who became somewhat of a stuffed shirt. It is also the story of his son, who was not a stuffed shirt. The conflict caused by Gandhi's rise forms the atmosphere in which the people live and move. This is most useful, as it helps to understand modern India. I do not know why I failed to have more appreciation for the story. I was confused at one point, not knowing whether Mrs. Buck means to suggest that interracial marriage is wrong or not.

Everybody seemed to act like puppets to me, with the author pulling the strings. I could not find a character that got going under his own steam. But there is some valuable information about India, and maybe this is more of a book than I am willing to concede. The country is full of Methodists who

will enjoy reading it and that will only strengthen their conviction that when a church elects a bishop, it does not necessarily improve his taste.

A Flame for Doubting Thomas

I ordered this book without even looking at a review, because of the author. Who can forget his wonderful *How Green Was My Valley?* But the greenness has faded and this is a dry, parched land. It started out very well, dealing with a college professor who was fed up with his teaching and with his fiancée. He goes out on a pier in Southern California and gets mixed up with a carnival and gangsters.

The plot seems to have great possibilities but the overwhelming impression, as I finished it, was of a fine talent wasted. The number of love affairs which this fellow had reflects a delayed adolescence which a grown man should have gone beyond. How can the same man hit the heights with one book and sink to the depths in another? I suppose that is what a good many laymen ask when they hear us preach Sunday after Sunday.

Set All Afire

This is the story of Saint Francis Xavier, and it isn't bad. These fictionalized biographies run a danger of being either too much the debunking type or too much the sentimental type. If this has any fault, it is in the direction of sentimentality, although on the whole, it tells an interesting story about a man who seems fairly human. It does not hesitate to bring in some of the traditional information of this great missionary to the East, and I was glad I read it. Put it in the same category as *Come, My Beloved.* If you like one, you will probably like the other. There are things in both of them to admire.

Books Reviewed

WHEN HE SHALL APPEAR, *by Harold Kampf. Little, Brown & Co., 177 pp., $2.75*

THE NIGHT OF THE HUNTER, *by Davis Grubb. Harper & Brothers, 273 pp., $3.00*

THE ADVENTURES OF AUGIE MARCH, *by Saul Bellow. Viking Press, 536 pp., $4.50*

COME, MY BELOVED, *by Pearl Buck. Longman's, Green & Co., 311 pp., $4.00*

A FLAME FOR DOUBTING THOMAS, *by Richard Llewellyn. Macmillan Co., 341 pp., $3.75*

SET ALL AFIRE, *by Louis De Wohl. J. B. Lippincott Co., 280 pp., $3.00*

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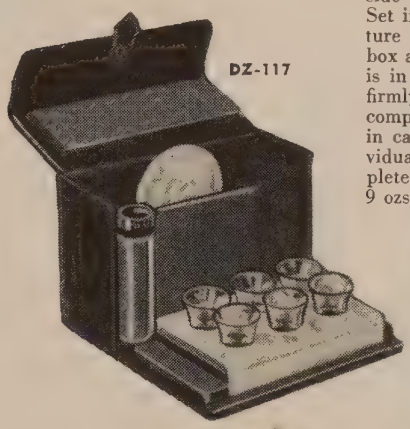

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Recent Books on Pastoral Care

A Review by CARROLL A. WISE

THE FIRST book on our list this quarter comes to us from England. A. Graham Ikin, a psychologist, has given us a very interesting study in *Life, Faith and Prayer.* The book is an outgrowth of a number of years of study in a group of doctors and clergymen of which Miss Ikin acted as secretary.

Here one will find many interesting insights into the relationships between psychology and religion, and the related problems of personality growth, maturity, and religious growth. At a number of points, the book indicates the contribution religion has to make in relation to certain psychological processes. There is a helpful chapter on "Psychology and Prayer." This is a book which could be of real help to the pastor.

The next book is in the area of religion, but from quite a different point of view. It is *New World of the Mind,* by J. B. Rhine. In this book Rhine reviews the work in the field of extrasensory perception, discusses the relation of extrasensory perception to other aspects of natural science, and its significance for human life.

Rhine believes that his approach in parapsychology is of great significance for and could be of great help to religion. However, he rather laments the fact that not too many religious workers have taken up his point of view. This book is a good introduction to the field.

Turning to books somewhat more in the field of pastoral problems, we have first one dealing with a common pastoral situation for the minister, that is, a funeral. It is *The Funeral and the Mourners,* by Paul E. Irion. This book is the most thorough discussion of the pastoral care of the bereaved that has yet appeared.

The minister will find many of the problems involved in bereavement and the funeral service discussed in this book in a helpful manner. Its reading should also give to the pastor a deeper understanding of the psychological processes involved in bereavement and in the pastoral care of the bereaved.

Another problem the pastor frequently faces is that of dealing with older persons. An English physician, Kenneth Walker, has given us a rather illuminating study of the aging process in *Living Your Later Years.* Here is a book filled with both scientific knowledge and common sense and religious insight that will be of help both to the pastor and to the intelligent older person.

From their offices in a large city parish, a minister and a psychologist, Clifton E. Kew and Clinton J. Kew bring us a book, *You Can Be Healed.* This book has behind it the experience in the counseling clinic at the Marble Collegiate Church in New York City.

It contains many insights into the processes of personality, psychotherapy, and religion and how they are interrelated. It is rather unfortunate that the book is written in the kind of inspirational style that is bound to create a false optimism in many people. It contains an abundance of case illustrations.

Religion and Human Behavior, edited by Simon Doniger, is a collection of articles that have appeared in recent issues of *Pastoral Psychology.* Fourteen different authors, including psychiatrists, ministers, teachers, and religious educators contribute to articles dealing with various aspects of the relation of religion and psychiatry. This book brings these articles into a convenient and very usable form.

During the quarter a new journal has appeared in the field of religion and psychiatry. It is called the *Journal of Psychotherapy as a Religious Process* and is published by the Institute for Rankian Psychoanalysis, Inc., in Dayton, Ohio. It is difficult to review a journal which contains eight major articles. However, it can be said that the central drive of this particular journal is to interpret the process of psychotherapy from a religious rather than from a scientific viewpoint.

One feels in its pages considerable resistance against the acceptance of the principle of psychological determinism. They do not always make themselves clear as to just what they mean by religious terms. However, it is a venture which is to be welcomed in that there is a need for intensive discussions of the problems involved in the relationship between these two major human endeavors.

Moving into the field of marriage, we first note a pamphlet published by the Public Affairs Committee, entitled "If I Marry Outside My Religion," by Algernon D. Black. It is an objective discussion of the problems involved in marriages of persons from different religious backgrounds. It could be of help to the pastor in his youth group, and could be of help to many young people before they get to the stage of being engaged.

Another book in the field of marriage and sexual behavior is *The American Sexual Tragedy,* by Albert Ellis. A psychologist, Ellis has studied a large number of our media of mass communication, such as movies, popular magazines, and radio programs. He has taken the point of view that in order to be popularly accepted, these media must reflect popular attitudes in regard to sex.

The analysis he makes on this approach is indeed interesting and stimulating. In the end he arrives at a basis for sexual ethics which would involve a rather radical departure from conventional sexual ethics, which, in his mind, is a tragedy. While we might agree that much in the present American scene needs to be changed, one certainly could ask if the basis for changes recommended here is sufficiently comprehensive in its understanding of human life.

Pastors who do much counseling are today becoming increasingly aware of the problem of abortion. In *Therapeutic Abortion,* edited by Harold Rosen, we have a rather comprehensive study of this problem. Articles in this book deal with various medical and psychological aspects of abortion. Legal, ethical, and religious issues are also dealt with. The book is rather comprehensive in its scope and its authors are persons who have had experience with various phases of the problem.

From the field of psychoanalysis come two large volumes. The first is *The Yearbook of Psychoanalysis* for 1953. The other is *The Psychoanalytic Study of the Child.* Each of these volumes collects material that has been published during the year, one in the field of general psychoanalysis and the other in the field of children's problems.

Much of this work is technical, but ministers with sufficient background would find these volumes helpful and throwing light on certain particular problems which they might meet in their pastoral contacts or counseling.

Moving into the field of mental health, we have first of all *Mental Health in the Home,* by Laurence S. McLeod. This is an attempt to interpret the problems of mental health in terms that are understandable by the average person. The book is written particularly for parents, and could be

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useful in a parents' discussion group. It has an interesting chapter on religion from the point of view of mental health. Many pastors would find this nontechnical book very helpful to them.

Finally, we have a book which will receive much publicity in the coming months. It is *The Mind Alive*, by Harry and Bonaro Overstreet.

The book can be described as a nontechnical and, at points, oversimplified statement of some of the basic principles of mental hygiene. It is written with something of an inspirational style. It shows wide and deep reading and clear thinking through of the problems it discusses. Ministers who have read widely in the field will find it elementary, but others will find it a rather clear introduction to some of the basic principles of mental health.

Books Reviewed

LIFE, FAITH AND PRAYER, *by A. Graham Ikin. Oxford University Press, 127 pp., $2.50*

NEW WORLD OF THE MIND, *by J. B. Rhine. William Sloane Associates, 339 pp., $3.75*

THE FUNERAL AND THE MOURNERS, *by Paul E. Irion. Abingdon Press, 186 pp., $2.75*

LIVING YOUR LATER YEARS, *by Kenneth Walker. Oxford University Press, 196 pp., $3.50*

YOU CAN BE HEALED, *by Clifton E. Kew and Clinton J. Kew. Prentice-Hall, 186 pp., $2.95*

RELIGION AND HUMAN BEHAVIOR, *ed. by Simon Doniger. Association Press, 233 pp., $3.00*

JOURNAL OF PSYCHOTHERAPY AS A RELIGIOUS PROCESS, *ed. by William Rickel*, et al. *Institute for Rankian Psychoanalysis, Inc., 109 pp., $1.50*

IF I MARRY OUTSIDE MY RELIGION, *by Algernon D. Black. Public Affairs Pamphlet No. 204. 28 pp., 25 cents*

THE AMERICAN SEXUAL TRAGEDY, *by Albert Ellis. Twayne Publishers, 288 pp., $4.50*

THERAPEUTIC ABORTION, *ed. by Harold Rosen. Julian Press, 348 pp., $7.50*

THE YEARBOOK OF PSYCHOANALYSIS (1953), *ed. by Sandor Lorand. International Universities Press, 350 pp., $7.50*

THE PSYCHOANALYTIC STUDY OF THE CHILD (Volume VIII), *ed. by R. Eissler*, et al. *International Universities Press, 412 pp., $7.50*

MENTAL HEALTH IN THE HOME, *by Laurence S. McLeod. Bookman Associates, 243 pp., $3.50*

THE MIND ALIVE, *by Harry and Bonaro Overstreet. W. W. Norton & Co., 333 pp., $3.75*

REVIEWS

Heart of Wesley

A COMPEND OF WESLEY'S THEOLOGY, *edited by Robert W. Burtner and Robert E. Chiles. Abingdon Press, 302 pp., $3.75*

It is well known that John Wesley was the founder of Methodism, but the spiritual genius of the founder has not always been as fully realized by Methodists. This fact is due perhaps to lack of familiarity with his works and this lack in turn to the fact that the writings of Wesley are not easily accessible to the general reader. The complete *Works* present a small library in themselves and even the best-known standard sermons seem voluminous.

The real need for a single volume to embody the living heart of the Wesleyan theology has been met in the excellent compend by Burtner and Chiles. The double task of selection and arrangement has been accomplished with insight and broad competence. The aims of "simplicity, readability and conformity with Wesley's own disposition and desire" have been remarkably well achieved.

The arrangement follows the usual divisions of a systematic theology, such as "Religious Knowledge and Authority," "God," "Jesus Christ," "The Holy Spirit," "Man," "Salvation," "The Moral Ideal," "The Moral Standard," "The Church," and "Eschatology." Wesley himself never undertook to work in such a framework; yet his writings cover nearly every area of Christian thought. The subheadings reflect the distinctive emphases of Wesley.

In the "effort to permit Wesley to speak for himself" the chapter introductions have been reduced perhaps too severely. A brief description of the various works quoted would have enhanced the clarity and significance of the quotations. Continuity, a difficult problem in a compend, has been aided by skilful editing.

The practical purpose of presenting Wesley's positive thought has been served by the omission of the areas in his writings which are devoted to controversial matters. While he wrote in a restrained manner in marked contrast to that of most of the controversialists of his day, yet the polemical writings are marred for our use. However, a student of Wesley should not overlook this dated material, even the unfortunate "Calm Address to Our American Colonies."

A valuable part of the compend is the list of "supplementary references" appended to each chapter. This feature greatly enhances its usefulness as a textbook. The annotated bibliography is likewise valuable for further study. The indexes of sources and subjects are adequate. The Abingdon Press is to be commended for an unusually attractive format in this book. The running head provides a useful guide in reading and reference.

Perhaps no greater tribute could be paid to this volume than to express the conviction that the father of Methodism would have rejoiced to see it in his day. With other similar source material recently appearing and the excellent secondary sources now available, this compend should take a major place in the perennial and essential task of warming anew the heart of Methodism at the altar of an evangelical faith in Christ.—***Ellis H. Richards***

Purgative

CHRISTIANITY, DIPLOMACY AND WAR, *by Herbert Butterfield. Abingdon Press, 125 pp., $1.75*

Christianity, Diplomacy and War is strong medicine. Twentieth century international relations are desperately ill. A competent Cambridge professor has concocted his brew from a rich mixture of modern history and Christian ethics. Any reader who can swallow the full prescription will find his conscience stimulated and his digestion (of political problems) vastly increased.

Webster's New Collegiate Dictionary lists four characteristics of a dose: (*a*) "the measured quantity of a medicine . . ." (*b*) "anything nauseous that one is obliged to take . . ." (*c*) "anything regarded as having a beneficial influence . . ." (*d*) "an ingredient added to wine" to give flavor, character or strength. This is quite a dose!

"The measured quantity." Butterfield distils his prescription in capsule form, totaling just 125 pages. But his ingredients are so concentrated that every paragraph—sometimes every sentence—should be thoroughly savored.

"Nauseous but inescapable." A num-

REVIEWERS

LEON M. ADKINS, minister of University Methodist Church, Syracuse, N. Y.

HERBERT A. BRAND, architect and member of Church Architectural Guild and American Institute of Architects, Chicago, Ill.

CARL M. DAVIDSON, pastor of First Methodist Church, Lincoln, Neb.

L. HAROLD DEWOLF, professor of Systematic Theology, Boston University School of Theology (author of *Theology of the Living Church*, Harper and Brothers).

CORLISS P. HARGRAVES, former Director of Theological Education, Methodist Board of Education, now living in Los Angeles, Calif.

LEROY C. HODAPP, minister of Heath Memorial Methodist Church, Indianapolis, Ind.

CREIGHTON LACY, assistant professor of Missions and Social Ethics, Duke University Divinity School.

CARL MICHALSON, associate professor of Systematic Theology, Drew Theological Seminary.

EDWARD LAIRD MILLS, a Methodist minister now living at Palo Alto, Calif.

JOHN BRANSFORD NICHOLS, minister of First Methodist Church, Brewton, Ala.

ELLIS H. RICHARDS, professor of Theological Studies, Gammon Theological Seminary, Atlanta, Ga.

WALTER W. SIKES, professor of Philosophy of Religion and Christian Ethics, Butler School of Religion, Indianapolis, Ind. (author of "Race Relations and Civil Rights," in *The Church and Social Responsibility*, ed. by J. Richard Spann, Abingdon Press).

ber of components are distasteful in the extreme, especially to complacent Americans. We do not like to be reminded that "'even a war of defence can be pushed too far'"; that an unlimited "'war for righteousness'" possesses a "daemonic character"; that "a crusade against communism would be the surest way of establishing that very system over vast new areas of the world."

We do not even want to know that Theodore Roosevelt coveted the Philippines long before the Spanish-American War, that Britain planned to invade Norway before Hitler heinously forstalled her. We would rather forget than apply Lord Acton's warning about the indefinite expansion as well as corruption of power.

This Christian author deplores the violence and treachery of the "permanent revolution" in which we live, but the historian recalls that each great power has played its role in fomenting wars, that aggressiveness "applies to all kinds of revolutions, even to the democratic or the religious or the communist sort." His treatment is no mere passivism or pacifism, for he acknowledges that disarmament is "handing the world over to power, and may be permitting the extension of the area of conquest, violence and suffering. . . ."

"Having a beneficial influence." Butterfield's prescription (though it never fully answers the jacket lure: What can the Christian think and do about war?) burns and soothes, like a mustard plaster. The historian's realism occasionally approaches cynicism; the Christian's idealism concludes that "'no problem of human relations, however intractable it may seem, is insoluble to genuine Christian love.'"

It is an old-fashioned remedy. The diagnostician appeals often for the "imponderables," for the "tolerances and urbanities" which held seventeenth and eighteenth century nations together in a "gentlemen's club."

Many readers will consider such a formula hopelessly outdated. But it is based on still more old-fashioned ingredients: "It is not virtue to avenge . . ."; "in time of war we should expect the Christian to have compassion somewhere even for the enemy . . ."; "Christianity in its essence is a risky religion, packed with the kind of ethical implications that are dangerous to *status quo*'s, established régimes, and reigning systems."

"Flavor, character, and strength." Whatever one's allergies may be, as a Christian he needs this tonic. "The highest achievement is not that which takes the world by storm after the manner of modern communism; but that which, quietly penetrating free minds, acts as the leaven which leavens the whole lump." Butterfield offers a purgative, not a palliative. As such it must be taken under the scrutiny of the Divine Physician.—***Creighton Lacy***

Primacy of Preaching

THE TRUE AND LIVELY WORD, *by James T. Cleland. Charles Scribner's Sons, 120 pp., $2.50*

These addresses initiated the Kellogg Lectureship at the Episcopal Theological School in Massachusetts. Five chapter titles outline the thesis. They are: "The Words of the Bible"; "The Word of God"; "The Word of the World"; "The Word and the Words of the Preacher"; "The Word in the Believer."

James Cleland, professor of preaching at Duke Divinity School, confesses that a line from Bernard Manning started his train of thought. Manning defined a sermon as "'a manifestation of the Incarnate Word, from the Written Word, by the spoken word.'" Another quotation, from John Knox, when put with that gives us a succinct summary of what constitutes preaching: "'The event is the important thing, not the account; and we must *interpret* the account to recover the event.'" However Cleland does far more than quote other thinkers.

This is a book about the primacy and place of preaching. The author believes it must be grounded in "a religion of revelation whose origins have been preserved for us in the pages of the Bible."

The synthesizing factor that makes for unity in the Bible's diversity is the presence of the Word of God. "The word of God is the activity of God, in constantly seeking to bring man into such relations with Himself that man understands that this is what gives sense to his life on earth." It is the whole endeavor of God to reach and win men. Right relation with God means recovery of the *event* spoken of by Knox. And preaching is the interpretation of the *account* that makes this possible.

The Word of the World as it is heard in the Church savors of pragmatic assurance, general neighborliness, and underlying uneasiness of mind. The nominal Christian and his nominal pastor are affected by that word. Preaching must relate the Incarnate Word to man in the world "in such a way that the result is still the Word of God but one which interests, upsets and lays hold on the nominal Christian."

We preachers start with the Incarnate Word, learned best from the Written Word, which we interpret through the

spoken word, which we pray will become the embodied Word. The true and lively Word evident in the witnessing life; for this the Christian Gospel exists! "We preach that the Word of God may become flesh again."

To a reviewer in his seventeenth year of preaching this small book comes with stimulus to mind and spirit, helping to define a bit more clearly what this preaching business is, inspiring continued effort to embody and interpret the Word of God. First delivered to recruits, this book is herewith recommended to veteran preachers.—***John Bransford Nichols***

Work of Mediation

GOD IS LIGHT *(Studies in Revelation and Personal Conviction), by Edgar Primrose Dickie. Charles Scribner's Sons, 261 pp., $3.00*

It is Dickie's purpose to "enter a fresh claim for reason and for conscience," although he recognizes that to do this "in our present theological climate is to swim upstream, so that these chapters are offered as a few determined strokes against the current." Protesting against the frequent representation of liberal theology in caricature, he seeks to "recapture those values of theological liberalism which have been lost with the rejection of some of its theses."

Acknowledging with the existentialists that decision and resultant action deeply influence thought, he warns that this influence will be salutary only if decision is, in turn, guided by careful thinking. If it be insisted that we can have saving knowledge only by revelation he will agree, but he will insist that revelation is to man's reason.

Moreover, the acknowledgment that sinful pride corrupts our thought is no good ground for narrow dogmatism. Quite the contrary! It is warning that we need constantly to subject our convictions to the light of new evidence from every quarter. "Our fallen nature may have fostered in us a pathological fear of Reason." Indeed, "to the average man the discipline of ordered thinking is one of the modes in which God is seeking to restore the clarity of thought which sin has perverted."

But while the author seeks to correct some excesses of dialectical theology and restores some values of liberalism, he has not given us a one-sided polemic. The work is rather one of mediation, pleading for open communication and the cherishing of our rich, many-sided Christian heritage.

This is literary rather than scientific theology. The criterion of truth being used is never made clear. Despite the eloquent pleas for reason there is frequent resort to paradox. The argument appeals now to logic or experience, now to the authority of Scripture, the Book of Common Prayer, a winsome story or a bit of poetry. It is urbane, leisurely, ornate, somewhat diffuse and occasionally repetitious.

Probably the greatest values of this useful books are to be found in its very considerable illustrative materials, which should find their way into many sermons, and its assistance in improving communications between opposing schools of theological thought.—***L. Harold DeWolf***

Danger in Fear

BUT WE WERE BORN FREE, *by Elmer Davis. Bobbs-Merrill Co., 229 pp., $2.75*

This book by the well-known radio commentator, Elmer Davis (it is his first volume in fourteen years), is beamed at the general reader. But preachers will find in it quotation after quotation for their sermons. It discusses with mature wisdom (and wit) the present-day critical American scene, especially its dangerously divisive elements, McCarthyism and those attendant congressional committees whose work is marked by a reprehensible carelessness, almost to the point of irresponsibility. The "hearings" conducted by these committees are essentially criminal trials without the safeguards of legal court procedure.

Under this system, the writer points out, a person may be ruinously smeared, even though no guilt is proved. This has resulted in a nation-wide atmosphere of fear. Fear of thinking, fear of intelligence, of the give-and-take of discussion, fear of teaching the facts in school and college, fear even of expressing one's own opinion.

This condition the author looks upon as a dire disintegrating force within the country, much more dangerous than any outside foe.

In assigning primary responsibility for this to Senator McCarthy the author recognizes the latter's astute ability. "He has a remarkable gift for turning up with stories that would be important if true, and a still more remarkable agility in evasive action; as fast as one of his phonies is exposed he hits the front pages with another which won't be exposed until tomorrow: and how many people read the second-day story? . . . It has been amply demonstrated that nothing McCarthy says can be accepted as true without corroboration."

The author's discussion of the work of congressional committees, some of which so manifestly run wild, and which frequently invade fields where Congress can do nothing, is worthy of wide reading. He points out that these committees show little concern for accuracy, and still less for the rights of the defendants. The quality of the work of these committees is usually dependent upon their chairman. And with men for chairman like J. Parnell Thomas, Jenner, McCarthy, and Velde—enough said.

Such committees seem always ready to accept at face value the testimony of supposed excommunists "whose only claim to credibility," says the *Washington Star*, "is that they used to belong to a society of liars."

The cure for McCarthyism and irresponsible smearing by congressional committees is, simply, standing up to them: "This will remain the land of the free only so long as it is the home of the brave."

It would be salutary if the entire nation got to reading this book. By all means those in positions of leadership should.

The chapters dealing with the Bricker amendment and with ethical newspaper reporting will repay reading. But I take space only to mention briefly the important concluding chapter "Are We Worth Saving—and If So, Why?" Here the discussion is somewhat uneven. But the closing argument is of first importance. Don't miss it. I give only one touch of it here.

McCarthyism and the people who hold with it do not seem to hate Russia so much as they "hate and fear their own neighbors who try to think. In the name of anti-communism they try to strike down the freedom of the mind which above all things differentiates us from the communists." McCarthy "has done more than any other man to encourage the spread of suspicion and distrust and hatred among ourselves, which is the formula for losing a war."

We do have something worth saving. It is up to us to defend it with unity and courage.—***Corliss P. Hargraves***

Prices of all books reviewed in THE PASTOR are subject to change without notice—Ed.

Social Reformation

BREAKTHROUGH ON THE COLOR FRONT, *by Lee Nichols. Random House, 235 pp., $3.50*

This is another story of the contemporary world revolution. The part narrated here has to do with the emergence of new patterns of human relations in the military establishment of the United States.

Specifically it is a journalist's account of the recent complete reversal of the age-long policy and practice of rigid segregation of Negro and white servicemen and the discrimination against the former, told here for the first time. In fact, much of the data presented here has previously been kept in secret files of the military establishment. Most of the rest of it has not been publicly available until dug out by the persistence and skill of Lee Nichols, a United Press correspondent of Washington, D. C., who combines the capacity for unrelenting search for detail of the competent reporter with the clarity and narrative power of a dramatist.

The forces and factors that have led to this revolutionary change are many and complex. But one can discern here four basic motivations: military efficiency, international political pressures, the widespread breakdown of legal and social protections of compulsory segregation in American society, and the growing offense to conscience produced by the conflict between our democratic moral affirmations and our actual public practices. All of these are noted by the author, but he quite properly gives major attention to the nature and consequences of the first two.

This case history of fundamental reform illustrates again the thesis frequently set forth by Reinhold Niebuhr —which is nowhere alluded to in this book—that profound social reformation takes place only when there is a juncture of selfish interests (in this case, national survival) and moral convictions (in this case, the sense of justice). Nichols makes it amply clear that the policy of segregation in the armed forces had become so obviously costly in lowered efficiency of the fighting forces during the latter phases of the recent World War (and especially in the more recent Korean incident) and that it had so damaged the effectiveness of our foreign policy (especially in the propaganda war with internationalist communism) that it had to be reconsidered.

Furthermore, the experiments with unsegregated units both in the fighting in Europe and in Korea so obviously improved the efficiency of our forces and served so well to disarm communist and other anti-American propaganda, especially in Asia, that those charged with responsibility for military and political strength in the present world could no longer support the traditional policy and practice of segregation.

This is spelled out with illuminating detail in a story that covers military and political policy from the "sorry story" of abuse of Negroes in World War I to the happier recognition of their merit in Korea. As usual, the "social forces" operating to work this change on analysis turn out to be effectively shaped at crucial moments by determined decision of responsible individuals. The principal ones of these are given due credit, and some who resisted the changes are appropriately mentioned.

The impact of this new military concept of "unbunching" is being felt far beyond the military posts of the nation. As a consequence, all over the nation, South as well as North, Negro and white families live together, send their children to school together, watch their young people play, eat, and even dance together. And sometimes—apparently with much less frequency—they are invited to attend church together.—***Walter W. Sikes***

Hiding From God

THE SUN AND THE UMBRELLA, *by Nels F. S. Ferré. Harper & Brothers, 156 pp., $2.00*

"He who has an ear, let him hear what the Spirit says to the churches." The author of this parable for today says, "the inspiration of the parable came like lightning." Every pastor who reads the 156 pages of this book cannot miss feeling the shock.

If the book confirms his own thinking, he will be shocked to have it expressed so clearly and fearlessly. If it contradicts his religious concepts, he will either have a stroke or be driven to seek moral tenable bases for the faith that is in him. The pastor who does not read it misses the thrill of a lifetime. It will "rekindle the gift of God that is within you."

The author's clear emphasis is upon incarnation as God's goal and man's destiny. Anything short of that becomes an umbrella which shades the life of man from the light of God. The author contends that in the name of religion we have denied and delayed the incarnation by our idolatry. We have so conceived of Christ, the Bible, the church, and our creeds as to make them umbrellas which shut out the glory and power of the sun of God's steadfast love.

Read these flashes of lightning against the context of the sky of Ferré's book: "The sinlessness of Jesus is an Umbrella which keeps away from us the truth that God longs to become organically incarnate in us. . . ." "We do not honor the Bible by worshiping it, by making it into an Umbrella under which we try to find the Light." "The Church which is built within the love of God is at the same time as strong as a pillar and as fluid as water." "Evangelism today must be directed largely to Christians." "Both transcendence and immanence must be rejected as basic ways of approaching the relation of man to God, and of Jesus to all men." "Let us outmatch the Communist revolution with the revolution of the Christian community."

The Sun is universal and is revelant to every phase of man's existence. This parable says to every reader, "I dare you to come out from under your umbrella into the light of the Sun."—***Leon M. Adkins***

(This book was reviewed in the May issue by Roy A. Burkhart.—Ed.)

Said the Presiding Elder to the young Pioneer Preacher:

Dig or Die, Brother Hyde

So he dug. Through seventy years spent gladly in the Lord's service. from circuit riding and prairie sod-house to a big city pastorate, this pioneer preacher dug deeply into every layer of life—from the riotously funny to the deeply tragic. For laughter, tears, inspiration and the revelation of a great soul read the autobiography of

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Religious Architecture

CHURCHES & TEMPLES, *by Paul Thiry, Richard M. Bennett, and Henry L. Kamphoefner. Reinhold Publishing Corp., 71 pp., $18.00*

During my work as a church architect I have collected a library of over fifty volumes on religious architecture, many of recent publication. It is interesting, therefore, to review *Churches & Temples,* which has an entirely different and progressive approach and contains many beautiful plates of contemporary church architecture. These illustrate the trend away from the "styles" of the past.

This book follows the growth of religious art and architecture as it adapts itself to the needs and ideas of the changing times, leading us forward in a logical sequence to the natural development of "contemporary" church architecture. We also can visualize what many architects are striving to accomplish and get a glimpse into the future.

The three authors have handled their respective assignments, "The Catholic Church," "The Synagogue," and "The Protestant Church," in a straightforward and convincing manner. We learn why the word "style" should be dropped from our thinking in designing new religious structures. The church architect will receive inspiration as well as help in dealing with building committees, who sometimes make decisions which tie the hands of the designer and prevent the free and logical solution of the problem.

The design should unfold as a creation, not a copybook imitation. Religious architecture should develop from the requirements and programs of today, providing especially for the religious, social, and educational needs of youth. The architecture of religious buildings should not fall behind that of commercial and domestic design. It should take its place in leadership now, as it did in early periods of history.

The division of the text into chapters on Catholic, Jewish, and Protestant architecture make clear the differences with which the architect should be familiar. This applies to their liturgical, as well as general denominational requirements. The comparative method used will clear up for building committees and their architects many phases of church design and lead to a clear conception of the logic which should be used for the successful solution of the many problems encountered.

Clergy and laity can gain inspiration and sympathetic understanding of the historical backgrounds, rites, and festivals of these three principal religious faiths in our country. We see that the Catholic Church remains the patron of the arts, which she has been throughout Christian history. Most Protestants will agree, I think, that they do not show as much progress as that of the Catholics and the Jews in the acceptance of a contemporary religious architecture. Certainly the fine illustrations of church structures shown is convincing proof.

Although the selection of plates is excellent in most respects, we find some that seem to tend to be retrogressive, rather than progressive in design. Let us hope that the old "Akron" plan, sloping floors, and so forth, which have proven unsatisfactory are not to be revived, and that logical and functional progress shall be the aim of our contemporary designs. It is important to keep in mind that a religious structure should express its purpose both in exterior and interior design, which is, to create a worshipful atmosphere.

Churches & Temples is deserving of a place in every church library and every church architect's office.—***Herbert A. Brand***

Insecure Support

THE WAY, THE TRUTH AND THE LIFE, *by J. R. Macphail. Oxford University Press, 208 pp., $3.50*

In its subtitle this little book purports to be "an outline of Christian doctrine." In its substance, however, it is difficult to see that there is an outline, and the doctrinal element is limited to cozy, homespun conversations around miscellaneous theological themes.

There is a faint sparkle in the writing, reminiscent of C. S. Lewis. The author is himself a professor of literature in a college in India. (Now a minister in the Church of South India, he has been a missionary of the Church of Scotland.)

But no distinctive theme seems carried through the volume, unless it be a kind of Scottish common sense documented by literary fragments in the Victorian mood. The author appears to have made the acquaintance of a few contemporary theologians, but he uses them at their least distinctive points and seems uninfluenced by their more responsible developments.

The Victorian temper, linked with a traditional theological outlook, may make some of its readers a bit nostalgic. But it will also raise the question with the reader whether nineteenth century literature has not once for all demonstrated its inability to support the twentieth century spirit.—***Carl Michalson***

In Dakota Territory

DIG OR DIE, BROTHER HYDE (An Autobiography), *as told to Harriet Harmon Dexter. Harper & Brothers, 250 pp., $3.00*

In recent years the reading public has had abundant opportunity to acquaint itself with the intimate details of life as it is lived by lawyers, physicians, and clergymen. The "horse and buggy doctor" and the pastor who has a tough time with his official members have achieved proverbial status.

Books about preachers tend to be either sentimental or cynical. It is refreshing to find a volume that is free from both infirmities. *Dig or Die*—an electrifying phrase addressed to the author (William J. Hyde) by his first presiding elder—does for the parish ministry what Joseph Fort Newton's *River of Years* did for the larger aspects of Protestant life and thought. Manifestly the latter cannot be understood without a thorough knowledge of the former.

Mr. Hyde was a youth living in eastern Canada when he felt the call to missionary service in Dakota Territory which was then being settled. Not long afterward it was admitted to the union as two states. These now constitute a Methodist (episcopal) Area. The young local preacher found his first sanctuary in a low-ceilinged room located over a saloon and reached by an uncertain stairway. There was one hymnbook. A church was organized with a membership of five, all of whom were on the official board.

Pastoral support and missionary aid were alike negligible at first. But the kindly spirit and selfless industry shown by the young man fanned into flame the religious desires latent in the hearts of folks from "back east," and the church whose foundations he laid still functions effectively. Three more Dakota pastorates followed and then a similar number in Ohio. Finally there was a varied and rewarding ministry in Chicagoland.

The author evidently had what it takes to command success—a healthy, extravert personality, sound judgment, a wife well suited to church life, absence of selfish ambition, and a readiness to say with the great apostle, *this one thing I do.* He was gifted in evangelism but that fact did not impair his effectiveness in two college town churches.

He gave little time to musing upon

the shortcomings of ecclesiastical administrators. It is perhaps significant that he never became a bishop, district superintendent, or board secretary. He belonged to the rank and file ministers whose more or less happy privilege it is to build a structure capable of sustaining the burden of bureaucracy. It is these same people, however, who are front rank social engineers and as such enjoy a uniquely favorable chance to make friends and influence people.

The value of *Dig or Die, Brother Hyde* is enhanced by the fact that it does not overemphasize the sensational and spectacular. There is romance in the ordinary for those who have eyes to see. Assuredly there was plenty of romance in the career of Mr. Hyde between the time when he alighted from a train far out on the raw frontier and the occasion fifty years later when the bishop who presided at the Rock River Conference invited him to give the address to the class of young ministers who were entering upon membership.

Dig or Die, Brother Hyde is well written and the text is enlivened by apt illustrations. It provides an excellent tonic for young preachers and may be counted upon to relieve that "rundown feeling" from which some of their more seasoned brethren occasionally suffer.—***Edward Laird Mills***

A Clear Guide

PLANNED PREACHING, *by George Miles Gibson. Westminster Press, 140 pp., $2.50*

It is worth noting that books on preaching continue to appear with remarkable regularity and that so many of them are worth reading. An interesting feature of several which have appeared in more recent years is the place given to the use of the "church year" by ministers in the so-called "non-liturgical" churches.

This is probably all to the good in at least one regard. It gives an all too belated recognition to the horrible inadequacies of preaching that exists on a week-to-week basis and depends for inspiration solely on the sometimes very erratic interests of the preacher. The result, as anyone knows who has scanned the church page of a city newspaper, is alarming and bewildering.

On the other hand one cannot help wondering if this interest in preaching united to an interest in the use of the liturgical year is not in part a *post facto* concern. There is evidence in some quarters that an interest in more liturgy and in the acceptance of the boundary fences of liturgical confinement have followed a decline in courageous preaching and has come along with an increased timidity concerning the nature of preaching itself.

Preaching related to a liturgical pattern is one thing. Preaching subordinated to liturgy is quite another. There is no evidence that the author of this book has been so influenced, but there is evidence that some preachers have.

In any case this book is one of a number which have dealt with the problems of preaching and have related their emphasis to the use of a pattern of planning based on the church year. Indebtedness is expressed by Gibson to Andrew Blackwood. One thinks also of the interest stimulated by such men as Clarence Seidenspinner and others.

The author begins with an expression of convictions: that preaching is very important, that there has been a high level of achievement in this generation, and that there is much room for improvement. He writes as a teacher of preachers whose teaching experience was prefaced by years of experience in the pastorate. At present he is professor of Preaching at McCormick Theological Seminary in Chicago, and before that for a number of years was editor-in-chief of the Pilgrim Press in Boston. He is well-known as the author of *The Story of the Christian Year* (Abingdon Press, $2.50), perhaps the best available book for ministers in the non-liturgical churches.

The book contains chapters on the value of "looking backward" and on looking ahead, especially during the summer months. There are also chapters on the importance of the minister maintaining a sense of vocation in his work and on the best use of the sacraments.

The central theme of the book is really that of the values and possibilities of the Christian year. Gibson feels that since the minister cannot "speak on everything every Sunday" the best protection against neglecting the great themes of the gospel and the best barrier against riding hobbies or going off on tangents is to follow the pattern of preaching the Christian year implies. This does not rule out the observance of such Sundays as Boy Scout Sunday, Race Relations Sunday, Independence Day, etc.; but does save from the hand-to-mouth existence of week-by-week planning and assures a better rounded presentation of the gospel. This chapter is really excellent.

The concluding chapters are disappointments. The one on "Gathering and Storing Materials," like most chapters

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in other books on preaching, really tells little about gathering material and next too nothing about storing it. Apparently the author's implied suggestion is that each man must work out his own method. This really doesn't help much.

He does give great emphasis to the value of a "Journal" in which the preacher writes his daily impressions and inspirations. But it may be true that such an experience would be just as artificial and useless to many preachers as the author finds filing systems and methods of classifications would be to him. The old questions remain: when you have a few dozen "journals" how do you find material in *them* which you might want?

The final chapter is entitled "Building and Using the Plan." It reminds us of the importance of planning ahead. It tells us what a sermon ought to do. There is little that is new but it is well said and the same thing can be said of all the book.

Every preacher should read at least one good book on preaching each year. In this year of unusually good offerings the book *Planned Preaching* should not be overlooked.—***Carl M. Davidson***

Lets Others Speak

IN THEIR LIGHT WE WALK, *by G. Curtis Jones. Bethany Press, 160 pp., $2.75*

"Another preacher has been on a trip and written a book about it." My own reaction upon reading the introduction to this book might well be yours, too, as you are told of the 33,000 miles which Jones covered in his world tour. But do not allow this first impression or the unattractive jacket design keep you from reading more.

Jones has not let his book develop into a travelogue. Nor has he submitted to another temptation of world travelers to simply record his own insights and opinions, developed from momentary visits here and there. Rather he has picked out the nine most significant personalities he met on his travels and has let them tell the story of their respective areas of the world.

P. D. Sukhnandan, a Christian surgeon of Mungeli, India, will tell you of the problems of free India, the communist menace as seen through Indian eyes, and the attitudes of his people toward America.

George Herbert Oldfield of Warrandyte, Australia, explains the internal problems of the land "down under," of their vulnerability to attack, and their views on world problems.

John R. Fleming, executive secretary of the Malayan Christian Council in Singapore, describes the work of the council, especially the "New Village Project," a new approach to Christian missions right on the fringe of the communist world.

Mrs. Bertha Spafford Vester, manager of the American Colony Hotel in Jerusalem, will show you the Holy City, the Arab-Jew and refugee problem from the eyes of one who has lived with it for years, and a new attitude on American and U.N. policy in Palestine.

Jefferson Caffery, senior U.S. Ambassador to Egypt, will tell you of "the armed camp" which exists in Egypt today, and Egyptian attitudes toward American Point Four aid programs.

Nemo Galilei, former Italian Army colonel, explains his work with the World Council of Churches Refugee Service in Rome. This converted Roman Catholic, now a Waldensian, will tell you of the church in Italy and the communist potential there.

Martin Niemöller, who needs no introduction, presents his views of contemporary Germany, his ideas for progress in his homeland, and the work of the church there.

William Visser 't Hooft, general secretary of the World Council, reveals the Council's plans to integrate laymen into the work of the church, especially in their Ecumenical Institute at Celigny, Switzerland.

And finally, Father St. John B. Groser, of St. Katherine's Anglican Church in London's East End, will give you English impressions on socialism, communism, Soviet Russia, and the United States.

My first reaction, on laying this book down, was, "If only I could ask these people some questions. None of them had time to even begin his story." Perhaps this is what Jones had in mind—only to whet one's appetite for knowledge of these people and their problems. If this was his purpose, his book is a masterpiece.—***Leroy C. Hodapp***

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Evaluations

[*Continued from page 19*]

I can pray for myself through this other woman." This woman seems to feel guilty about asking for something from life, but she is also rebellious about what life gives her.

Then, she has come to feel that she was a burden to her husband. He used to be of help to her, but now she is a burden to him. She seems to have nothing to look forward to.

Summing it up, it looks as though we have here a woman who has a deep need to receive from others, but who feels that she has been given more trouble than joy. Life is not giving her what she wants, but she is unable to ask for anything better. Down deep, I would sense that this woman feels very angry toward life. This anger is directed toward herself, the other members of her family, and God. She is unable to express her anger in any open way, however, so she does so indirectly by talking about her lack of faith in God and about being a burden to her husband.

My guess is that the second interview failed largely because of the profound emotional tension which this woman experienced, and the very great difficulties which would probably be encountered in bringing this feeling to the surface. In other words, the things she talked about in this interview are really symptomatic of deep problems, and perhaps the reason she did not go forward in the second interview is that she did not feel the strength within herself nor in her relationship with the pastor to go forward.

Perhaps the pastor did not have within himself the understanding that would have been needed to deal with this deeper problem, had she brought it to the surface. Pastors who are going to help people in any significant way need a thorough understanding of the depth and nature of personality reactions so they know what they are dealing with and what can reasonably be expected in various situations. —**Carroll A. Wise, *Professor of Pastoral Psychology and Counseling, Garrett Biblical Institute, Evanston, Ill.***

BOOKS briefly noted

GETTING TO KNOW GOD, *by John A. Redhead. Abingdon Press, 126 pp., $2.00*

Sixteen sermons by the minister of First Presbyterian Church of Greensboro, North Carolina. Since 1950 he has been the speaker in June and July on the Protestant Fellowship Series of the National Radio Pulpit.

MAJOR METHODIST EMPHASES, *by O. B. Crockett. O. B. Crockett, 65 pp., 50 cents*

A Methodist minister who sees eight major points of emphasis in the Methodist movement, discusses them in this booklet.

THE HOLY CITY, *by Albert N. Williams. Duell, Sloan & Pearce, 424 pp., $6.00*

This volume presents three thousand years of Hebrew history. It is like a pageant centering in the city of Jerusalem. The book appears to be based on sound scholarship. But it is written in an interesting style that can be understood by laymen, including young persons.

THE OLD TESTAMENT, *by Theodore H. Robinson. Macmillan Co., 168 pp., $1.75*

This volume is one in the "Colet Library of Modern Christian Thought and Teaching." It complements a previous volume entitled *The New Testament: A Conspectus,* by J. W. Hunkin. These books will give the educated lay person a good survey of the books of the Bible, bringing to bear the light of modern research.

YOU CAN MASTER LIFE, *by John H. Crowe. Prentice-Hall, 160 pp., $2.95*

This is one of a number of books of religious messages appearing these days, emphasizing how the individual can help himself to achieve a happier life. The attempt is made to speak to life and to present the messages in a simple way that can be understood by the "man on the street." This kind of book, although it basks in the light of popularity these days, turns out to be comparatively shallow and represents a kind of man-centered religion. There are some good illustrations in this one, but it takes more than illustrations to make a sermon.

THE STRANGER AT OUR GATE, *by Hubert H. Humphrey, Jr. Public Affairs Pamphlets (22 East 38th St., New York 16, N. Y.), 28 pp., 25 cents*

This informative pamphlet describes America's current immigration policy. The author, United States Senator from Minnesota since 1948, has been a controversial figure in public life in recent months. He does a real service in presenting in this form a description of our immigration policy.

TWO SEASONS: ADVENT AND LENT, *by Kendig and Iris V. Cully. Bobbs-Merrill Co., 159 pp., $1.75*

A man-and-wife team give us this book of daily meditations for the seasons of Advent and Lent, the two highlights of the Christian Year in so far as the Protestant churches are concerned. Kendig Brubaker Cully is minister of education at First Methodist Church in Evanston, Illinois, and is a frequent reviewer for THE PASTOR. In this book opposite each meditation is a blank page for personal notes.

LITTLE PRAYERS FOR PERSONAL POISE, *by Helen L. Toner. Bethany Press, 64 pp., $1.25*

These short prayers are appropriate for many life situations. The author is an ordained Methodist minister and writer for many publications. She is a person who truly knows the meaning of prayer and how it can sustain the faith of the individual through trials.

SOLVING LIFE'S PROBLEMS, *by Hillyer Hawthorne Straton. The Bethany Press, 160 pp., $2.50*

The pastor of First Baptist Church of Malden, Massachusetts, sermonizes on some of life's problems, attempting to bring to bear upon them the message of Jesus. What this author writes is true enough, and there are some suggestive illustrations in the book, but we get the impression that he has not quite come to grips with these problems for our time. The book will be helpful to some.

THE MIRACLE OF THE CROSS, *by Robert R. Brown. Fleming H. Revell Co., 124 pp., $1.50*

The seven last words of Jesus on the Cross by the pastor of historic St. Paul's Chapel in Richmond, Virginia.

A JOURNEY INTO FAITH, *by Thomas S. Kepler. Abingdon Press, 160 pp., $2.50*

No doubt there is a flood of religious interest in this country today. How deep the stream runs is another matter. This volume, the fourth in Kepler's series of "journeys," is his "attempt to bring constructive and workable answers to the great questions which all people ask about religion." He has purposely written a popular book.

THE SALTY TANG, *by Frederick B. Speakman. Fleming H. Revell Co., 160 pp., $2.00*

These sermons reveal the unique style of one of the young ministers at work in this country today. The author is now pastor of Third Presbyterian Church in Pittsburgh.

THE DAWN OF THE POST-MODERN ERA, *by E. J. Trueblood. Philosophical Library, 198 pp., $3.75*

This writer is professor of Religion and Philosophy at Limestone College in Gaffney, South Carolina. He attempts here to outline the dimensions of the kind of life toward which he believes man must orient himself as the atomic age dawns. It is an attempt to provide orientation for human life in what he calls the "post-modern era."

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bbn—book briefly noted	if—idea forum
cw—counselor's workshop	prg—pastors' reading guide
ed—editorial	sf—staff feature
fl—forum letter	sn—sermon

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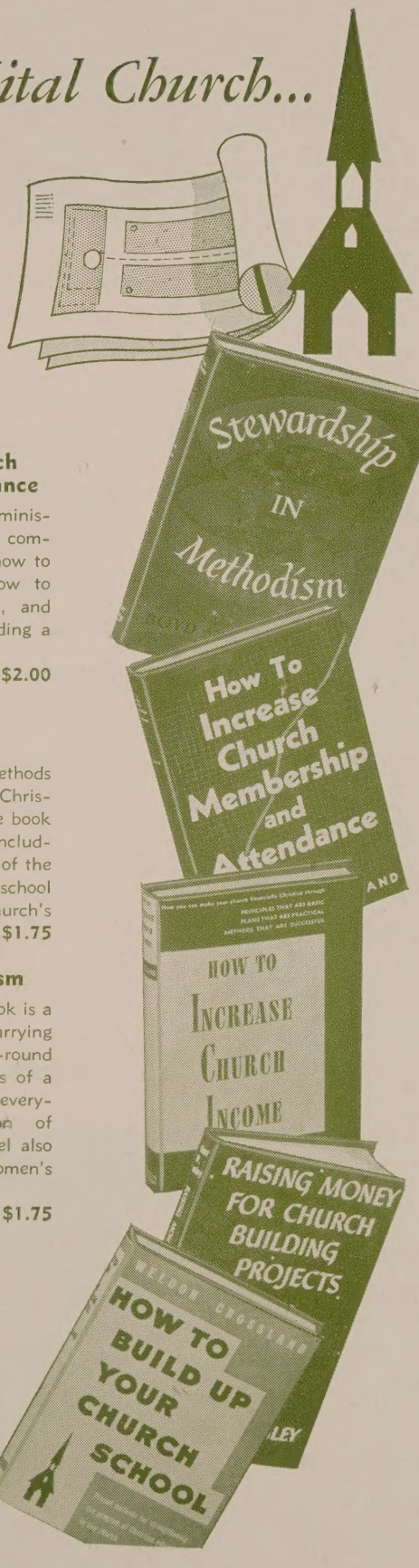
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